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NO. 6

The Oberlin Alumni Magazine



MARCH 1908

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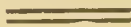
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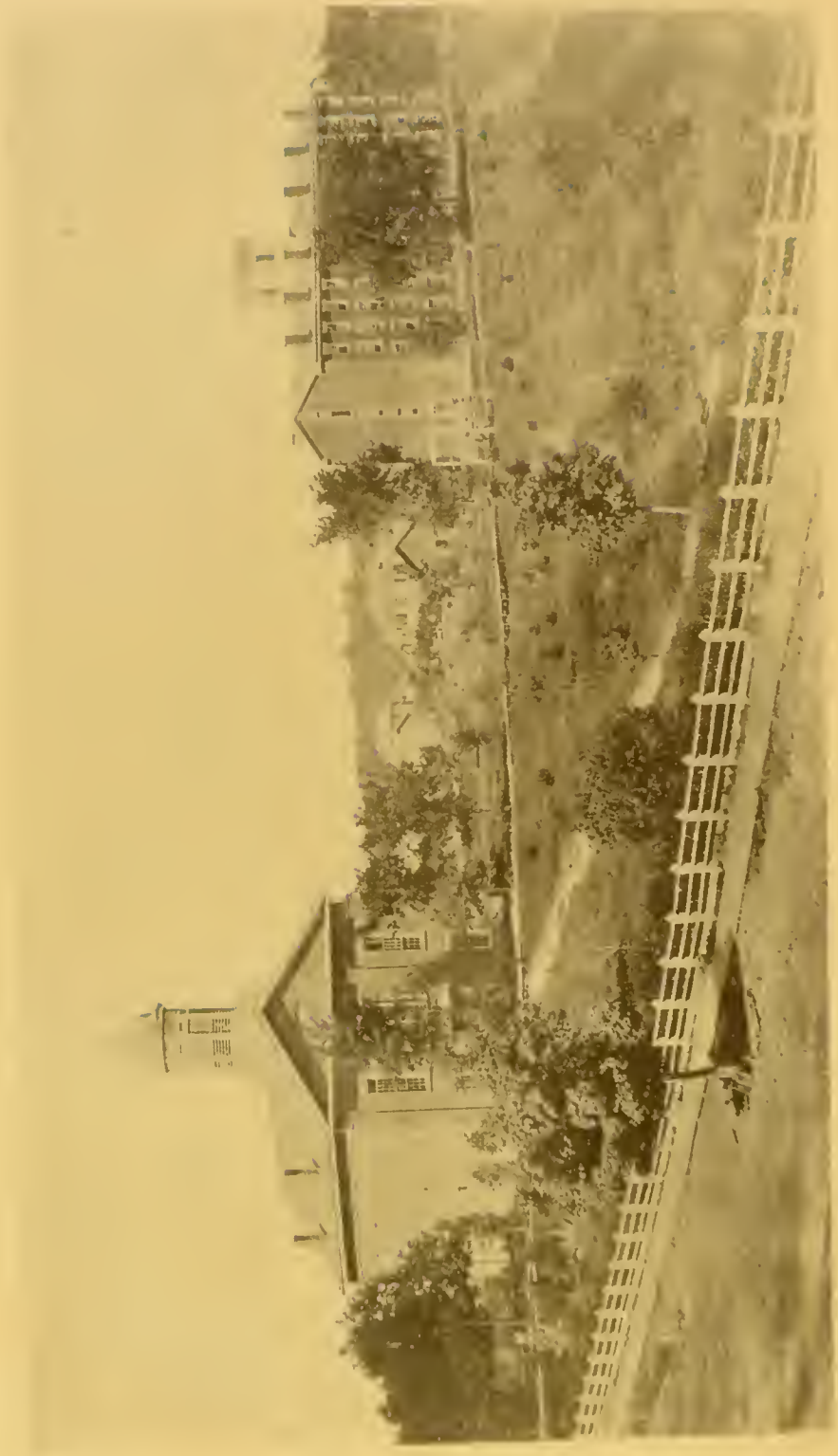
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TAPPAN SQUARE

The Oberlin Alumni Magazine

Volume IV—Number 0

OBERLIN, OHIO

March 1908

Tappan Square and Its Surroundings Fifty Years Ago

The accompanying view is from a photograph taken by A. C. Platt, about 1860, from the window of his "Daguerrean Gallery" in the third story of the block, afterwards burned, at the south east corner of Main and College streets.

At this date all the original wooden buildings of the College, except Cincinnati Hall, temporary in its nature and use, ("Slab Hall,") were still standing, though three of them had passed to private ownership and were used for business purposes. The era of brick buildings had commenced. Stone was still impracticable as a building material. In the picture the principal buildings are Tappan Hall and the College Chapel, both of brick.

For many years Tappan Hall was the most imposing building in the village. It was built in 1835-36 and named for Arthur Tappan, of New York city, who gave ten thousand dollars for its construction. It was a dormitory for young men and provided about ninety rooms. First choice of location was given to Theological students, next to College students, and then those less advanced were accommodated, if any room remained.

One large room in each corner of the ground floor was used as a recitation room,—usually by College classes in the forenoon and by those of the Preparatory Department, taught by advanced students, in the afternoon. About 1855, the room in the southeast corner was given to the young men's literary societies and by them was carpeted and seated with chairs, being used by the Young Men's Lyceum—Phi Kappa Pi—on Tuesday evening, and on Wednesday evening by Phi Delta. The only furniture provided by the college for students' rooms was a small box stove in which wood might be burned. In the picture the woodshed behind Tappan Hall may be observed. Early catalogues announce "wood costs only the labor of getting it." The catalogue of 1850-51 says, "wood is one dollar per

cord," but the forests are receding and in 1854-55 we read, "wood is one dollar and a half per cord."

When the news was received that Salmon P. Chase had been elected Governor of Ohio, the entire front of Tappan Hall was illuminated, a candle being placed in each pane of all the windows. A friend says similar illuminations were not infrequent when Union victories were to be celebrated during the Civil War. When the fall of Richmond was announced the rejoicing of the young men was expressed by a huge bonfire, fed by the wooden sidewalk which is seen crossing the square in front of the buildings. Tappan Hall was used about fifty years and then taken down, as President Fairchild has said, "because of grave imperfections of constitution."

The Chapel was built in 1854-55. Its lower story provided the College offices, Theological recitation rooms, and in the northwest corner was a room which, for a season, contained the College library. The entire second story was the auditorium and its approaches. It was used for College prayers, monthly rhetoricals, Alumni dinners for several years, and after the formation of the Second Church, in 1860, as its place of worship until its present building was ready for use, about 1870. The entrance was at the east end and two broad stairways led to the chapel. The platform, with its desk, was between the doors by which students entered, so that incomers always faced the audience and tardiness was embarrassing. If the audience did not fill the room, it was the rear seats that were left unoccupied. About twenty-five years later an additional entrance was made at the west end, the platform transferred to the south side, and the seats arranged on a rising floor in semi-circular fashion. Later still an extension to the south was constructed to receive a pipe organ, provide two additional stairways, and a College clock was placed in a new tower over the extension. A gallery was added to provide for increasing numbers. The Chapel in this form was burned in 1903.

Oberlin is sometimes called "flat," but how distinctly the picture shows the depression between the center of the Square and its southeast corner! The elevation of the sidewalk emphasizes the depression at one point. A small "run" is observable in the foreground and the planks placed as a bridge across the path from the Chapel to the corner may be distinguished. To the south, across College Street, this depression was greater, and the plank sidewalk for some distance was elevated several feet.

Inside the fence may be discerned a young osage orange hedge.

At an earlier period the Square was protected by a "Virginia rail-fence." Before the fence shown in the picture became dilapidated the hedge had grown sufficiently to defend the grass within the enclosure from domestic animals roaming the streets. At the entrances to the Square, instead of gates which might be left open, were placed stout posts which permitted human beings to pass readily but presented insurmountable difficulties to horses or cows.

Fifty years ago, the planting of trees by classes was a well-established custom. That conditions were favorable to their growth is illustrated by the difference in size of particular trees in 1860 and now. The large oak, now one of the finest specimens of that fine tree in Oberlin may be distinguished a little to the right of the path to the Chapel, guarded on either side by poles the size of its own trunk. The "historic elm" is just outside the limits of the picture, but was not the noticeably fine tree it is now. One who came as a student in 1863 says that the "Tappan elm" which is shown at the left of Tappan Hall was then larger than the historic tree. The grove, north of Spear Library, was planted by members of the class of 1857 when they were Sophomores, and was long known as the "Sophomore grove."

The band stand near Tappan Hall has long since disappeared.

Across College Street from the Square stood three College buildings. Farthest east, standing near the site of the corner drug store, was Oberlin Hall,—the first building belonging to the College and the first framed structure in the colony. It was built in 1833 and was ready for the school when it was opened in December. It was nearly forty feet square, two stories in height, with an attic over a part of its width. Later it was made three full stories. President Fairchild says, "it embraced boarding hall, chapel, meeting-house, school-rooms, College office, professors' quarters and private rooms for about forty students."

This building was second in historic interest to the First Church only. No picture of it is available. It had passed into private ownership before 1860, was used for different business purposes, and finally was destroyed by fire about 1887. In this building the young women formed a literary society which has had a continuous existence and is now known as L. L. S. Aelioian was an off-shoot organized about 1856 under the name of the Young Ladies' Lyceum.

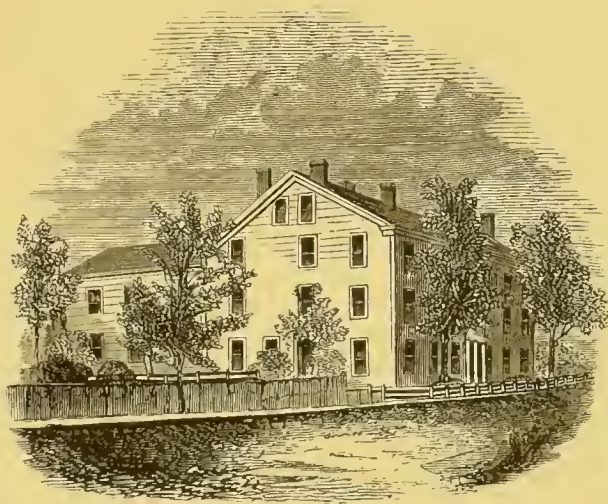
On the plat of ground where the Soldiers' Monument stands, was Colonial Hall, so-called because the colonists contributed \$2500.

half its cost, under the agreement that the lower story should be used for Sabbath services until a meeting-house could be provided. The two upper stories were dormitories for young men. Until the College Chapel was erected, College prayers and all assemblies not in the First Church, were in this building. It accommodated about six hundred persons. The platform was near the west end with choir seats rising behind it and was large enough to provide seats for the faculty of those days. When no longer needed as a chapel it was divided into four recitation rooms by partitions running through the center of the building in both directions. Those at the west end, with the elevated seats were the most desirable and were used for advanced classes. In the southwest corner room the class of 1859 heard Professor Fairchild's lectures on Moral Philosophy, then freshly prepared and delivered for the first time. That class had gone through their entire course in mathematics, natural philosophy and astronomy with him as their teacher, and found him equally clear and thorough and even more inspiring in his new subject.

Midway between Colonial and Oberlin Halls stood the "Boarding Hall" or "Ladies' Hall," built in 1834-35. It was eighty feet long three stories in height, with a two story wing extending south from each end of the building, leaving a court in the rear. Two Lombardy poplars standing in this court towered above the roofs of the wings. The trees in front were maples. The doors which appear in the front were rarely used. They opened directly into the dining room and were uniformly closed unless in the heat of summer. The dining room, which seated about two hundred, was furnished with long, narrow tables, at which young men and women sat opposite each other. Many warm friendships developed between "table mates." The parlor was behind the dining room in the east wing. In the northeast corner of the second story was the "assembly room" used for "general exercises" and by the two literary societies in turn. It was a long, narrow room, seated with wooden benches, and had a raised platform with a desk at one end. All the woodwork, the benches and the desk, were painted a disconsolate shade of lead color. When the Woman's Department outgrew this room and "general exercises" were transferred elsewhere, the literary societies petitioned for and finally obtained the exclusive use of two thirds of this room. A partition was put in and in 1859 they were able to cover its floor with ingrain carpet at fifty cents a yard, provide a parlor stove, shades at the windows and cane seat chairs. In the same year was organized



COLONIAL HALL, 1836



LADIES' HALL, 1835



OLD LABORATORY, 1838

here the Ladies' Societies Library Association, following closely the constitution of one the young men had formed a year or two earlier, and a row of shelves across one end of the room was soon well-filled with books. The merging of these two associations a few years later produced the U. L. A. of modern times.

Between the Ladies' Hall and Oberlin Hall, for many years was a flower garden, gay with bright, old-fashioned flowers and with an arbor in the center. Here flourished Sweet William, pinks, hollyhocks, larkspur, poppies, balsam, honey-suckle and trumpet vine, besides roses of various hardy varieties. By 1860 business had advanced some distance west from Oberlin Hall and the glory of the garden had departed.

Where Talcott Hall now stands, the land, soon to be occupied with the Ladies' Hall that was burned in 1886, was used as a nursery of fruit trees by Deacon Wright, father of Professor Albert A. Wright. The poplar at the corner, known now as "Talcott tree," was a landmark even then. South of this nursery stood Music Hall, a long building of a single story, built in 1842. It received its name by reason of its original use for meetings of the choir. Later a partition divided it into two rooms, one used as a class room while the other housed the Cabinet of Natural History. In the class room on Mondays, Professor Monroe held "Rhetorical Exercises" with the four College classes, giving to each class a session of two hours, beginning with the Freshmen and closing with Seniors. If this plan was trying to the young people who must each appear before their classmates once a fortnight, how much more so must it have been to the patient, long-suffering professor! Later this building was moved near the brick Ladies' Hall and used as a gymnasium for young women until it was seriously damaged by fire in 1877.

Across Professor Street, in the rear of Colonial Hall, stood the Laboratory, the scene of Professor Daseomb's lectures for forty years. This was a brick building of one story, with a sky-light over the teacher's desk, and a lecture room with rising seats. The class thus had an opportunity to witness the experiments performed by the professor. Chemistry, botany and physiology were all included in his department. Naturally, he did not follow "modern laboratory methods," but he was a thoroughly scientific scholar and kept his work well abreast of other colleges of that period. He served the College for forty-four years, a longer record than has been made by any other man in a single department. This building stood until 1883,

when it was taken down for reasons that seemed sufficient to the authorities, but it is still mourned by some generations of old students who would have rejoiced if this one modest building of the earliest years might have been preserved. It made way for Sturges Hall, though it did not occupy precisely the same site.

On the west side of Professor Street there were three brick structures, besides the house the picture shows, the Lincoln house, now used by the botanical department, but then occupied by the Lincoln family. Where Warner Hall stands was the house built for President Mahan, and, after his departure in 1850, sold to Professor Morgan, and which finally became the first home of the Conservatory.

North of the Lincoln house was the home of President Finney, in external appearance the counterpart of the Mahan-Morgan house. On this site is now being erected the Finney Memorial Chapel. Between these two houses, hidden by the chapel, was the Union School House, built in 1852. In earlier times this "south lot" had been rented to various parties who wished to cultivate it. It was enclosed by a rail fence, and I remember picking wild blackberries from bushes that grew in the fence corners. The school house was later sold to the College and was used for recitation rooms, a large room in the third story being occupied by the growing Cabinet. This gave its name to the building, which was afterwards given over wholly to the chemical department, until the completion of the Severance Chemical Laboratory. This occupies the site of the house built by Professor Cowles in 1841 and where he lived until 1860.

On the north side of Lorain Street the First Church was the prominent feature, looking substantially as to-day. The fence about the surrounding lawn has disappeared and the trees have grown. Council Hall was not yet hoped for. Two dwellings stood on that side of the Square. Near Professor Street the house recently moved to Main Street and used by geology classes, was the residence of a private family. Between that house and the church was another private house interesting because the rear portion was originally the home of Mr. Shipherd and his family, having been built in 1834. It was in this house the notable meeting of the Trustees was held, February 9, 1835, when the burning question was discussed whether students should be received into the new Institution "irrespective of color." The story is familiar,—how long and warm the discussion, how Mrs. Shipherd, in her anxiety, came to the door, which stood ajar, how "Father Keep," Chairman of the Board, told

her the result seemed very doubtful, how she "dropped her work at once, gathered her praying sisters in the neighborhood and spent the time with them in prayer until the decision was announced." The final vote was a tie and the momentous decision was made by the casting vote of the Chairman. This historic portion of the house has now been moved to the rear of the lot and in it some forty thousand duplicates belonging to the library are stored until the Carnegie Library shall be completed.

On the east side of Main street, facing the Square, were dwellings of colonists, Dr. Steele, Deacon Turner and others, the post-office and a few stores. The hotel built by Brewster Pelton, as successor to the log house so used at first, was standing when this picture was taken, and until 1865, when it was burned. It was a two story frame house, large enough to accommodate the travelling public when liberally supplemented by the hospitality of the town's people. Business houses were on both sides of Main Street south of the "corner," the tendency of the town to extend in that direction becoming more marked after the Cleveland and Toledo railway was opened in 1852.

The first class photographs in Oberlin were made in 1859 in the same room and by the same person whose art has preserved this exceedingly interesting and suggestive view of old Tappan Square.

SARAH COWLES LITTLE.

The Christian Associations

Unquestionably the two largest student organizations in the College, and those most vitally affecting the student life, are the Christian Associations. For the past five years, under the leadership of secretaries, the work has gradually developed into the organizations of today, which have enrolled as members, four hundred and fifty men and five hundred and fifty women.

The chief object of these associations is the religious welfare of the students, but this is not their only line of effort. They issue hand-books telling of Oberlin College, which are mailed to prospective students; they meet the students at the trains and assist them in finding rooms and boarding places; they help needy students to secure employment; and by their opening receptions, introduce the new comers to Oberlin's social life. Throughout the year, Bible and Mission Study classes are conducted. Much visiting is done by upper-classmen upon the new students. Sunday afternoon meetings with student, with Faculty or out-of-town leaders, are held. These lines of work not only develop the new students but the upper-classmen who have the leadership of them. The clubs of town boys and girls. Sunday school teaching in Oberlin and out-lying districts, and the social service work done here and in Cleveland, give ample opportunity for growth in Christian citizenship.

The Associations believe not only in being of service to new students but in helping all to become such men and women as shall be leaders, after graduation, in the varied Christian activities of the present age.

The difficulties under which these organizations work are not generally known. The Young Women's Christian Association has no home of its own except the Rest Room in Peters Hall; its records are of necessity deposited in three different rooms in two buildings, and the religious meetings are held in a third. In spite of these hindrances, the work is growing rapidly so that the need of a building for the association in the near future is plainly evident. Even now the annual budget of the Y. W. C. A. is \$1200 met largely by the members themselves. Bible Study enrollment for the past semester was two hundred and fifty, in twenty different classes. A Mission Study class was also well-supported, with seventy enrolled. The employment bureau has supplied forty young women with work valued at one thousand dollars. Fourteen students attended the summer Y. W. C. A. conferences,—twelve at Lake Geneva, and two at Lake

George. The club-work done by the extension committee helps a large number of town girls of poor homes, to wholesome fun and recreation. Perhaps no better illustration of the largeness of the field, nor of the hearty response received from the young women, can be given than the attendance at the opening reception last fall. Eight hundred young women were present. Of these, three or four hundred attend the Sunday afternoon meetings, and two hundred are in active committee service.

The Young Men's Association has an office on West College Street, opposite the College offices. From this small room it carries on a work which demands the expenditure of \$1500 each year. The Sunday afternoon meetings are held in the auditorium of the Second Church with an average attendance of three hundred and fifty. Bible Study work has been carried on under the leadership of a Bible Study Director, who is a Junior in the Theological Seminary. There are eight courses, twenty classes, with an enrollment of two hundred and twenty-five men. There is also a Director of Mission Study work from the Seminary, who has been instrumental in developing the strong missionary spirit among the men this year. If Oberlin is adequately to support its Shansi Association, it must have not only good workers in the field, but loyal supporters at home. With this in mind, a special effort is being made to interest the men who are to enter business at home, in missions abroad.

There are one hundred and twenty-five men enrolled in eight Mission Study courses. During the year, the employment bureau secures work to the value of ten thousand dollars, for those who are dependent upon their own resources. The first Saturday night of the fall term a "stag" was held at Dill Field, attended by five hundred men,—an event which helped to create a friendly relationship among all. Eight Sunday Schools and three preaching services are held in districts outside of Oberlin. In the village, there are ten boys' clubs, each with its student leader. The social service committee attempts to give the men a larger knowledge of the social problems not only here in Oberlin, but in the tenement districts of Cleveland. Each June, Oberlin joins with other colleges of the central-eastern states and Canada in a conference at Niagara-on-the-Lake, near Buffalo.

LUCY J. HOPKINS.

Grandfathers Story

CONTINUED FROM THE FEBRUARY NUMBER

About the time of Oberlin's beginning some dissatisfaction began to be expressed at the origin of another college so near to Hudson. The matter was discussed in the "Ohio Observer" published at Hudson. Mr. Shipherd held the opinion that the schools would be so unlike that each would have its own constituency and neither would interfere with the other. This turned out to be an ill-founded idea, for Western Reserve, at once upon the founding of Oberlin, began to show a diminishing number of students. One of its catalogs, a few years later, showed one class—the Senior—by a row of blanks, with the well understood explanation that the whole class had gone to Oberlin.

A growing disposition showed itself, on the part of Congregationalists who had organized churches on the Reserve upon the "Plan of Union," to secure some recognition of the fact that they were still Congregationalists, and more and more it began to be affirmed in church constitutions that the discipline of the church was to be administered by each church for itself, except where a preference was expressed, by the member affected, to follow Presbyterian methods more closely. For this purpose a committee was organized in each church which was to serve the purpose of a Board of Elders. These were tendencies to a line of separation between the Congregational and Presbyterian elements in the churches. Certain prominent reformatory movements like the anti-slavery sentiment were added at Oberlin which interested the public at large more or less. Also coeducation of the sexes, as an idea to be maintained and developed, tended to distinguish between the Oberlin life and the life prevailing in the other churches round about. Thus there arose here and there somewhat extensive divisions in the churches which at length produced a division in the church. One part became Congregational and the other retained the old connection. These divisions were supposed by many to be the result of Oberlin influences, and Oberlin was charged on many sides with creating such dissensions. Thus one minister in Huron Presbytery remarked, "We have had peace in our Zion for a generation and now Oberlin has come in to produce confusion and disturbance." The particular divisive force in many cases was traced directly to Oberlin men as if they were intentionally cultivat-

ing these divisions. These charges were repelled by the men at Oberlin who were supposed to have influence, and in every case it could be shown that the above charge was not well founded. Doubtless the life and public sentiment of Oberlin might be regarded as the occasion of such troubles, but no Oberlin man set himself to work deliberately to cause them.

Oberlin students when they graduated sought approval to preach from any Presbytery with which they might be associated. In this neighborhood there was soon organized a Lorain County Association and many Oberlin students sought licensure from the Lorain Association. In 1840, as my brother and I were approaching the end of our Seminary work and the time had come when we should naturally seek approbation or commendation from the churches, we raised the question whether we should apply to the Congregational Association of Lorain or to the Huron Presbytery. No one approached us from either body, but we wished to express our disapprobation of this divisive movement for which we believed there was no occasion. Thus, at the appointed time, we presented ourselves to a meeting of the Huron Presbytery at Monroeville. At that meeting our own pastor at Brownhelm, Dr. Betts, was present, and we were personally acquainted with most of the members of the Presbytery. We presented ourselves to the committee as applicants for approval and thus our case came before the Presbytery. A special committee was appointed to confer with us in advance and thus determine whether the Presbytery should receive us at once for examination. This committee consisted of two ministers, Mr. Conger, father of all the Congers, and Mr. Newton of the Presbyterian church at Norwalk and Mr. Burch of Milan, a lawyer. The committee received us very kindly and gave us their views of the reason for their appointment. The committee referred to this fact—our being from Oberlin—and stated the disinclination of the Presbytery to form any connection with Oberlin. There was manifested a suspicion that there was some indirect aim in our being sent to the Huron Presbytery and, if we could, by a single answer, relieve their minds of this apprehension, they expressed a willingness to report us favorably to the Presbytery. "Do you believe in the doctrines taught at Oberlin and in their way of doing things?" we were asked. We told them it would be impossible for us to answer satisfactorily such a sweeping question. We did not know what their views might be of Oberlin doctrines. (They were men who

had not commonly visited Oberlin.) Neither could we say with certainty that we believed in all doctrines which might have been taught there, but we were willing to give our own views in the fullest possible way and let them decide the case for themselves. They finally reached the point that perhaps the most distinct view of our own which was most likely to conflict with their own beliefs was our theory as to the nature of moral action as it affected the doctrine of sanctification as supposed to be taught at Oberlin,—that to us moral action was necessarily a unit and could not be thought of as working in two different directions at the same moment. One member of the committee at once objected to the view as unorthodox, but Mr. Conger declared that that was his own view—that it was impossible for a single volition to be divided so that a man's act could be part sinful and part holy—but that there were many volitions in a moral action and hence they might be in conflict with each other, one right and the other wrong, and thus mixed actions result, and a man's character would be mixed.

At the afternoon session of the Presbytery the committee reported and we were called in to hear the report. The report was that the committee did not favor the Presbytery entering upon an examination of our fitness to preach. A motion to adopt the report came on directly. My brother made a brief address to the Presbytery and a vote was taken affirmatively by a good majority, including our dear old Dr. Betts. Several of the members of the Presbytery expressed their satisfaction with us personally, and one of them told me that, if I would agree to take my last year at New Haven, he would agree to see that all my expenses there should be met, and that, upon my return, the Presbytery would receive me without question. This refusal of the Huron Presbytery to receive us hospitably tended to prevent further application on the part of all Oberlin students and to mark a separation, and other similar events prevented the gradual abatement of suspicion and prejudice on the part of the outside world against Oberlin which had been rising for years. So far as the leading forces at Oberlin were concerned there was no reason why Oberlin might not have been in as kindly relations with the Presbyterians as with the Congregationalists, realizing the intentions of the original "Plan of Union."

My first attempt to present myself as a young preacher occurred the winter after my ill success with the Presbytery. Four of us, of the Theological Department, put ourselves under the leadership of

one of our number who had acquaintances in central New York. Some of their neighbors had emigrated to the valley of the Raisin River in Michigan. He proposed to make that our field for the winter's labor.

We went by boat from Huron to Toledo and took our first railroad ride on the old Toledo & Adrian road. It was in the primitive condition of the early roads in a new country. Oak scantling were used, resting upon ties hastily laid on the soft soil with very little grading. The rail was completed by a strap of iron two and one-half inches wide and one-half inch thick. After a half hour's safe progress, the end of one of these straps suddenly wound around an axle and threw the car from the track. No other harm was done. We all left our seats in haste and offered our assistance in righting the car to its track.

Our first stopping-place was at Whiteford. It was Saturday evening and our first Sunday was spent here. We found friends here who received us as missionaries and opened the Congregational church the following day. There I preached my first sermon (in actual work). Monday we again took the railway and went to Adrian, calling on Foster's friends on the way, and at Palmyra. At Adrian Dr. ———— received us and gave us counsel as to opportunities for the winter's work. The following day we returned on foot, via the railway track, and arranged for preaching services at various places for the next Sabbath. For myself, I accepted an invitation to the church at Palmyra, and found a home in one of the families in the church. Thus we began our work at four different places along the River Raisin. Those four points were Palmyra, Blissfield, Whiteford and Dundee. When Sunday came, I went to the small school-house. There was a handful of people there, and we had service.

The next week the church made some more permanent arrangements for our place of worship, and provided a home for me. Palmyra was a feeble railroad-town. My preaching-room was the ball-room of the hotel erected by the railway company as a part of its enterprise. This was the winter of 1840-1841. Here I preached twelve Sundays, exchanging once with my fellow-laborer, Caleb E. Fisher, and once with Foster. When the trustees of the church called upon me on the first Monday, I said that I would preach for them during the vacation if they would provide me board and lodging, pay my postage and supply me with enough money to carry me

back to Oberlin at the end of the vacation. The postage was the serious item in my expense account, for it was in the days of high postage, and I was in correspondence with Miss Kellogg, who had found a home at Lake Bisteneau on the Red River of the South, in Minden, Louisiana. The distance was such as required the highest postage on every letter, and so great that seven weeks were required for a letter's passage one way.

At the close of the winter's vacation, about the first of March, we engaged a farmer's wagon and team to take us to Oberlin, to complete our last year of study. It was a journey of three days. We crossed the Maumee River on the ice at Perrysburg and came through the Black Swamp between Perrysburg and Fremont. This Black Swamp had been robbed of its terrors by the construction of a national macadamized road. The stream of emigrant wagons, bound for Michigan and the West, had found the passage of this swamp a difficult obstacle, almost hopeless. As we came over it then, a new stone road, all the terror had vanished, but the log cabins still remained along the road, which had been the homes of men who occupied that road as a living. Each man had a yoke of oxen, and whenever emigrants got stalled in the mud, as continually occurred, he with his neighbors would help pull them out. Those cabins were now deserted. One family, after accomplishing the enterprise of getting through the swamp, was asked how much it cost them to make the passage. They answered that there was no regular price, but every man asked how much money they had and took one-half.

I never returned to Palmyra to visit the people who had wintered me. I received, the following summer, an invitation from a new church, organized at Adrian, to become their pastor, but other plans prevented.

In the absence of a Professor of Languages, this work had fallen essentially into my hands, and I was invited to take charge of it for the following year and accepted. My salary as tutor was raised to four hundred dollars. At the end of the year I received a permanent appointment and thus my life work was decided. This was the extent of my work as a pastor, except that during following years I preached, sometimes for months at a time, in neighboring churches and in the churches at Oberlin.

My Theological course was completed in 1811, and then the somewhat formidable arrangement with Miss Kellogg, whose home had been removed to the far South-west, remained to be carried

out. I wrote her that she might expect me at her home on her birthday on the 22d day of the following November. This appointment I had made the preceding winter in Michigan, and the fulfillment of this plan now called for my attention.

There had been some possibility of her return to Oberlin without waiting for my coming, in order to complete her college course, but a journey of some thousands of miles through a half civilized country was not to be thought of by a young woman, without sufficient attendance, and no such opportunity could be looked for. So the matter of return had been delayed from year to year until the years for study had passed. Since her leaving Oberlin, we had had two meetings at her own home, one at Jamestown and one at Cincinnati. The first was in the autumn of 1838 after my graduation. I had an invitation to take a select or family school in the town of Quincy in Western New York for a period of five months during our winter vacation. By adding a little to this journey I could pass through Jamestown and thus secure a visit. The journey took me to Cleveland by stage and by lake-boat to Dunkirk, reaching there at two o'clock, a. m. At the end of the pier I was told that the town was fifty rods or more away. I had no guide and it was very dark, but I picked my way through the freight and up into the town and so to a hotel where I got several hours' sleep till the stage for Jamestown at the foot of Chautauqua Lake should leave. This was a trip of about thirty miles. I found traveling in the coach a lady about thirty years of age, a pleasant, social woman, and as Miss Kellogg chanced to be her niece, learning who I was, she soon became interested in me.

(To be continued.)

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The need of buildings in which the work of the Y. M. C. A. and Y. W. C. A. may be carried on, is most apparent. President King in his last annual report says: "No one thing outside of a technical department will bring more men to Oberlin and will develop these men into strong, forceful, loyal students and citizens than will a building and endowment for the Young Men's Christian Association."

For the picture of Tappan Square, the readers of the Magazine are indebted to Mr. F. H. Dart of Oberlin, who has in his possession many interesting relics of early Oberlin, and to the Review for permission to reprint the articles relating to the Shansi Movement. The history of Tappan Square and similar articles to follow in the April and May numbers of the Magazine, are prepared in view of the coming anniversary of the College. It is hoped thus to make the earlier period of Oberlin more familiar to every Alumnus.

University News

GENESIS OF THE SHANSI MEMORIAL ASSOCIATION.

Among the passengers of a Buffalo-Cleveland express train one night in late October 1906, was a young man bound for Oberlin. That night's ride was destined to be fruitful to an extent not yet fully known, for before rest could come the Shansi Memorial Association was to take rough shape in the mind of Mr. A. W. Staub, its originator. In so prosaic a way as this did the great Shansi scheme have its beginning.

Upon reaching Oberlin, Mr. Staub at once took others into the confidence of these plans and a few days later the following persons met in President King's office to constitute themselves the organizing committee of this project: President King, Dean St. John, and C. W. Williams representing the College, to whom Dr. Bosworth was added upon his return from the far East, R. O. Bartholomew and Miss Lucy J. Hopkins representing the Christian Associations, Ernest Pyc representing the Student Volunteer Band, Mrs. Alice Williams and Mrs. Lydia Lord Davis, as persons who had been upon the Shansi field, Dr. Dan F. Bradley representing the Trustees of the College, and Mr. A. W. Staub.

From the first the aim has been to establish another Oberlin on the other side of the world, and it rests entirely with the Oberlin of Ohio to determine whether the Oberlin of Shansi shall ever be. Since the success of the scheme depends so largely upon the support accorded it by those who have come into the Oberlin circle, the committee's first work was to secure a census of opinion from

the Alumni and friends of the College. This it attempted to do through personal letters and by wide circulation of the folder, "A Plea for the Establishment of an Educational Memorial for Shansi," prepared by members of the committee. The response was encouraging and favored further steps when the right time should come.

Meanwhile the school year was fast passing. Mr. Fei and Mr. Kung would soon be through with their year of post-graduate study at Yale and ready to return to China. The committee saw at once the value of these two men in the successful development of an educational work of large proportions and high grade among their countrymen. A special sub-committee was appointed to take up the matter with these young men and in case their acceptance was received to enter the work of the movement in China, this committee was to secure an adequate budget to meet the expense of their transfer to the field and their first year's support in the work. In the latter part of June, (1907) both young men came to Oberlin from New Haven for personal conference. After going carefully over the matter, it became evident to the committee that one man would be all this organization in embryo could at that time safely guarantee to support. The acceptance of Mr. Kung was therefore received and a cordial understanding arrived at with Mr. Fei that he would give first consideration to an invitation to join the Shansi movement this year, should it then be possible to take up his support. The Kung budget involved a salary of \$600 and

traveling expenses of \$450. The Washington Street Congregational Church of Toledo, whose pastor, Rev. Ernest B. Allen, D.D., '03 O. T. S. is one of Oberlin's strong men, responded heartily to an invitation to assume \$300 of the salary and Mr. Kung's classmates, '06, are sharing among them the remaining \$300. The balance of expense was secured in smaller sums and by July 20th, (1907) the entire budget, amounting to \$1050, was pledged and Mr. Kung in company with Mr. Fei, was sailing out of New York harbor bound for Shansi via Europe. We have not space to follow them further except to say that Mr. Fei is doing strong work with the Young Men's Christian Association of Peking and that Mr. Kung reached Taiku in early November and is being able to bring Mr. Corbin and his colleagues the invaluable services of a man of Western thought and education, who is at the same time a native, understanding the life and customs of his old neighbors and fellow-townsmen among whom he works.

Before further moves to definite organization could be made, official relationships with the American Board of Commissioners for Foreign Missions in Boston had to be established. This was finally accomplished in the important conference of Monday morning, October 14th, when Dr. James L. Barton representing that body, was present. A few weeks later the report of the Board's official action on the proposed constitution of the Association (elsewhere printed in this issue) was received.

Meanwhile much valuable information was coming from Mr. Corbin on the field and we can catch a suggestion of how keen is the interest there in this project, from a sentence

of a letter just at hand from Corbin. "You may be sure that we are following all that the Memorial Association is doing and attempting with the greatest interest. The Association is remembered daily in our private prayers, and in our public prayers. We pray that you may realize the greatness of the responsibility you have assumed here, and that all your acts and plans may be consonant with it."

It was, therefore, with a good deal of interest that this same organizing committee, after fifteen months of patient waiting and earnest endeavor, gathered in Council Hall parlor immediately following the student meeting on the Day of Prayer two weeks ago and were able on that significant day to crystallize these plans into the established fact of the Shansi Memorial Association, which is committed to the one great worthy purpose of creating for Shansi's men and women an Alma Mater like our own. President King, as president of Oberlin College, becomes president of this Association. Dean Bosworth is chairman of its Executive Committee, and Professor G. Walter Fiske, who is on the Shansi Foundation in the Seminary, is made the Association's executive secretary, with the thought that he will be able to give largely of his time to the development of this work.

With one man already on the field and in the work, with a call extended to a second already in China, with a third fast closing his work in this country prepared to sail in July, all three with permanent financial support back of them, and each bearing with him Oberlin's spirit and following Jesus Christ's leadership,—this constitutes the good foundation upon which our new organization starts

forth. And until the young men and women of Shansi have caught a gleam of the light of the knowledge of the glory of God in the face of Jesus Christ must the Shansi Memorial Association not turn back from the work whereunto she was created.

THE SHANSI EDUCATIONAL SCHEME.

Twenty-five years ago it was the dream of the young representatives of Oberlin in the province of Shansi to found an institution after the pattern of their "*Alma Mater*," a "new Oberlin," in Shansi. The times were not then ripe. The credulous and superstitious people were not even ready to send their children to a day school; the foundation must be laid before the building could be crowned. Today, after the lapse of twenty-five years, we believe that the time is fully ripe for the consummation in a way of that dream of an earlier missionary generation. We hope that we have profited by the mistakes of our forerunners. We wish to build largely and wisely, and not too quickly to build well.

WHY A SYSTEM RATHER THAN AN INSTITUTION?

One weakness of missionary educational work, at any rate in China, has been that the foundation for higher education has not been broad enough. The secret of the marvelous growth and splendid strength of American colleges and universities lies partly in the character, efficiency and universality of the work done in the "little red school-house" in every corner of the land. Missionaries have given much strength to boarding and high schools and colleges, but the day schools, upon which all higher schools should stand, have been very largely overlooked, and have been

left to the none too tender mercies of whoever happened *not* to be needed elsewhere. Were this not true we should have thousands instead of hundreds in the missionary colleges in this land of scholars today, and there would not be the sad dearth of native helpers.

THE TYPE OF PRIMARY SCHOOLS NEEDED.

In saying this it is not to be implied that *more* schools of the *old* type are needed. The old-style school, where the pupils chanted in sing-song voice the Gospels and the catechism until all were committed to memory, will not meet the new conditions in Shansi. The latest text books and apparatus are needed in each day-school, and the teacher should be a man of thorough (Western) education, able at once to impart the newer learning and to command the respect of the devotees of the old. Such equipment and such men are not usually within the scope of the regular missionary budget; hence we plead for an endowment fund sufficient not only for one central school of academy or college grade, but also for a large number of primary schools. Thus do we make clear our ideal of an educational system rather than an educational institution; we would have a number of endowed primary schools, centering in and crowned by an endowed higher institution of academy and college rank.

A FURTHER REASON FOR SUCH A SCHEME.

In urging the establishment of so broad an educational system the primary purpose of missionary work, to bring the saving power of the Gospel to bear directly upon the sinful lives of men, is not being lost sight of. But in presenting the Gospel to a race like the Chinese, conservative,

and with an ancient, complex, and almost immobile civilization, it is necessary to adopt some line of approach to the people. Street preaching and the distribution of Christian literature have not proved as fruitful agencies in Shansi as in some other parts of the Empire. Hospitals and dispensaries have done much, but to within a few months the most fruitful agency in this region seems to have been the Christian opium refuge. Latterly in opposition to all the signs of the times, these refuges seem to have reached a pause in their usefulness, and they have never succeeded in reaching the rich merchant class to any extent. So it seems necessary to adopt some new line of approach to the people. We have the best reason for believing that an up-to-date school system would be the most hopeful line of approach. We would have each primary school teacher a preacher on the Sabbath in his out-station, his work to be conserved and followed up by the evangelistic missionary and his staff of preachers and colporteurs.

NUMBER OF SCHOOLS NEEDED.

Schools of the character described, and manned by teachers of the training and ability suggested, should be established in at least twenty-five strategic centers in the territory surrounding the two stations of Taiku Fenchoufu. By a "strategic center" is usually meant a district city or a market-town, the political and commercial *foci*, respectively, of the people's life and activities. These figures are not given at random, but are the result of careful study and painstaking investigation, and we stand prepared to name the twenty-five places.

THREE CLASSES OF COMPETING SCHOOLS;

THE FIRST CLASS.

Such a system of schools would at

once come into comparison with, and, to a certain extent, into competition with three classes of schools at present carried on in Shansi. The first of these is the old fashioned Confucian day-schools in the villages and towns. This usually assembles in a temple. The memoriter system of study is followed, the pupils chanting, and so committing, the elementary Chinese classics, and learning to write the character. A modern Christian primary school placed beside one of these schools is not likely to suffer in comparison. The fact that arithmetic is taught in the former would be of a sufficient enticement to the boys of the average village.

THE SECOND CLASS.

The second class of schools includes the private schools of high and low grade in the families of the rich merchants and bankers of Shansi. The term "family" is an elastic one in China, and includes relatives by blood and by marriage to the "nth" degree. Consequently some of these private schools are quite large, having two or three teachers and two or three dozen students. In certain cases teachers with modern education have been employed at good salaries, money being "no object" with some of these Shansi millionaires. In other cases teachers of the old school have been employed, but up-to-date text-books have been introduced, though the teachers themselves understand these but indifferently. Some of these text-books have been prepared by Japanese, and inculcate hostility, or least indifference to Christianity, being thoroughly rationalistic in tone. The scions of the rich families of Shansi are keenly hungry for Western learning, superficially at any rate and that hunger is poorly met in the private schools. Were Christian

schools of the proper grade and equipment ready, many sons of the rich merchant class would be enrolled in them.

THE THIRD CLASS.

In the third place, are the government schools, supposed to be of grammar, high-school, and college grade. These are located in the district capital (or county seat,) and occasionally in the larger villages. Their support is drawn from the district revenues, but the amount diverted to this purpose is a variable quantity, depending largely upon the zeal and intelligence of the district official. The result is that most of these schools are deficient in equipment and weak in teaching staff. Since the reform edicts the curricula of such schools are supposed to embrace "Western" subjects largely, but the endeavor to give instruction in some of them, notably English, would be ludicrous were it not rather pathetic. The teachers in these schools are often opium-smokers, and their pupils have been known to follow their example in that line! All said there is not much that is hopeful in the spectacle of this supposed striving after modern learning, at any rate in this province. The best thing to quicken these government schools into real life and power would be the stimulus and example of first-rate Christian schools alongside them.

From the above survey it will be seen that there is a field, and a broad one, for the development of such an educational scheme as has been suggested.

THE FIRST TASK, TO BUILD THE COLLEGE.

What has just been written as to primary schools, however, must not obscure the fact that the first important task is to strengthen the cen-

tral school now of academy, and soon we trust, to be of college and university rank. For this an adequate endowment must first be secured. Its equipment, in buildings and apparatus, must be of the very best. It will not be enough for this school to *equal* government and private schools. It must *surpass* them. Other schools, government and private, are sure ultimately to have the best material equipment and a superior teaching staff. Such schools are now to be found in Tientsin, and possibly also in Shanghai and Hankow. But our school distinguished from them by its Christian foundation, must also be better than they in material equipment. This is our first task, and here must the emphasis be placed. Such a school should have not less than fifty thousand dollars (\$50,000) for plant and equipment, and one hundred thousand dollars (\$100,000) for endowment.

CONDITIONS MODIFYING INSTRUCTION.

Shansi is sure to be a great center of industrial activity, in future—"the Pennsylvania of China." This prophecy is uttered because of the presence of vast beds of coal and iron in the province, and because arterial lines of commerce have for hundreds of years flowed across Shansi. Modern railway lines will parallel these ancient roads and trails. In view of the certain industrial development of the future an educational institution that should not provide for some work in engineering, mechanical, electrical, and especially mining, would miss one of the most golden of its opportunities. Shop-work should provide some remunerative employment for poor students, and at the same time teach a lesson in democracy that is seriously needed by the aristocratic youth of Shansi.

AUXILIARIES OF THE EDUCATIONAL SYSTEM.

Side by side with the schools themselves there must almost of necessity be developed certain auxiliaries, quite important in the enlightenment of the people. Foremost among these, perhaps, should be a printing establishment not only to publish books and tracts, but also to issue a newspaper much needed at the present juncture to blaze the way for new ideas and to create a sound, healthy, and patriotic public opinion.

If the above be thought too broad and daring a scheme we have only to say that this is not the time to plan any *little* things for China. The Church has been "playing at missions" in China all too long; the time has come to launch some big enterprises, consistent with the mighty movements that are taking place in the life of this ancient race. We believe that the establishment of some such system as above described would not only begin an important epoch in the history of missionary education, but would also strike a telling blow in "the Conquest of the Cross in China." This we affirm to be our only thought, to help to answer our own prayers, "Thy Kingdom Come."

PAUL LEATON CORBIN.

RECOGNITION BY THE AMERICAN BOARD.

The Sub-Committee and the Home Secretary to which was referred the "constitution of the Shansi Memorial Association," beg leave to make the following report:—

This so-called "Constitution submitted to the Prudential Committee by a group of special friends in Oberlin, Ohio," and having for its object "the perpetuation of the memory of

those who suffered martyrdom in 1900 in the Shansi field, by promoting in every possible way and increasing to every possible extent the educational work in connection with the Shansi Mission in the Province of Shansi, China."

Art. VI. of the document declares that the educational work of the Association is to be carried on in the closest possible harmony and affiliation with the American Board. The Association's representatives on the field are to be only such as are regularly appointed missionaries of the American Board and members of the Shansi Mission, and as such are to be subject to all the rules and regulations of the Board and the Mission. The general policy of the educational work of the Association in Shansi is to be suggested by the Shansi Mission of the Board, and later, when approved by the Association, is to be put in operation by the said mission. It is also stated that all funds used for carrying out the purposes of the Association in Shansi are to be secured from sources outside of the Board's regular constituency, in accordance with plans to be mutually agreed upon by the Association and the American Board.

It is also declared that such funds are to be forwarded to the mission through the treasurer of the Board. The members of the association think that individuals and organizations not now contributing to the Board can be interested in this cause.

This is the substance of the document which was put into the hands of your Committee, and upon which it is expected to make a report. In no sense can this paper be termed a "Constitution" for a legal Corporation. If it is thus to be regarded and used it would need to be drawn anew.

But as an informal statement of the plans and purposes of an Association of men and women interested in the advancement of Christian educational work in the Province of Shansi and who desire to raise funds by special effort to carry on that work in co-operation with the American Board and the Shansi Mission, your Committee sees no reason why this paper should not be accepted as a basis of our understanding and of our future co-operation. All future misunderstanding is reduced to a minimum by the fact that the President of Oberlin College and two representatives of the American Board are to be upon the permanent Governing Board of the Association.

Your Committee therefore recommends that the document called "Constitution of the Shansi Memorial Association" be filed with this report as a basis of our co-operation with the Association in their purpose and effort to raise funds for the support and conduct of educational work in the Province of Shansi, China, in connection with the American Board Mission in that field, and with the understanding that this plan is not to entail expense upon the treasury of the Board.

Respectfully submitted,

(Signed) A. H. Wellman,

Edward C. Moore.

DAY OF PRAYER.

As is usual, the College this year set aside the last Thursday of January as a day of Prayer. The speakers were Dr. Dan Bradley of Cleveland on Wednesday evening to a mixed audience in the First Church, Dr. Bosworth Thursday morning at the same place, and Dr. Bradley to the men and Dr. Hutelins of the

Seminary to the women Thursday evening. In addition to this, a new plan was inaugurated. The Christian Associations are continually attempting to draw student and faculty members into closer acquaintanceship. At the request of the associations all faculty members were "at home" Thursday afternoon and a most cordial invitation was extended to all students to call, especially if they would like help regarding some of the deeper problems of life. There were a number of such calls made, resulting very profitably it is believed.

Dr. Bradley, Wednesday evening, compared the college standards with those of the business world, urging the students to greater fidelity to the work which each day brings. He held that the success of a college is incomplete, both as to teachers' attainments and scholars' discipline, if it does not bring the student into right relationship with his God. Dr. Bradley considers the friendly and helpful fellowship with the teachers of his college days, those teachers who felt their moral responsibility, as the best thing he received from his college training in Oberlin. We are coming to realize that the highest moral code is obligatory upon every man, whatever his business or calling. The point was brought home to the audience, when attention was called to the fact that the standard of the college world is but sixty per cent. of that required in the commercial world. The telegraph operator does not retain his position by transmitting correctly only six out of every ten messages.

Dr. Bradley closed with a paraphrase of his text;

"Except as your righteousness exceeds that of the Scribes and Pharisees, you shall by no accident, hook,

crook, or exception, enter into the Kingdom of Heaven."

Thursday morning Dr. Bosworth spoke of his twenty-one years of teaching in the Seminary, and what in those years he had come to feel were the *four fundamental interests of life*, each pertaining to the personality of Christ.

First; if life is to be a success, there must be an increasingly satisfying conception of God. This is to be found only in the life of Jesus Christ.

Second; there must be a growing sense of contact with God. This results in individual contact with the Founder of our faith, Jesus Christ.

Third; man must have confidence in the plain practicability of human brotherhood. He must see that despite all this greed for gold and lust of sated selfishness, man will risk his all into this great enterprise which has brotherhood as the chief part of its program.

Fourth; there must be a confident counting on immortality, and a growing enthusiasm for eternity.

With these fundamentals as a basis Dr. Bosworth appealed for acceptance of the Christian life. The latter part of the meeting was used by the students in expressing their satisfaction in the Christian life.

Professor Hutchins' talk to the women was on the theme, "What shall I do unto Jesus that is called Christ?" He brought out the fact that the strongest characters always seek a king, and that each individual ought to be seeking to do humble, loving service for "The King." He then put the personal question, "What shall I do?"

It was a very strong talk and Dr. Hutchins left a deep impression upon the women present.

Dr. Bradley's talk to the men was

concerning the things necessary to make "The Strong Young Man," strong physically, mentally, socially and morally.

J. G. OLMSTEAD.

U. L. A. MERGED WITH COLLEGE LIBRARY.

With the coming of the new Carnegie library building, the question of a merger between the Union Library Association and the regular College library was immediately brought up. Last year the committees from the Association and from the College were unable to come to an agreement—the student committee thinking that the U. L. A. library could be run separately unless the College was willing to pay \$10,000 for the U. L. A. library which was to be used for the endowment of Oratory and Debate. The faculty committee, however, considered it impossible to pay the amount asked by the Association. Therefore last year the U. L. A. voted unanimously not to merge.

This year, however, things have taken a new light. For the following reasons the Union Library Association assembled last Monday morning, February 17, and unanimously voted to merge with the college library on March 1, 1908.

(1) The architect's new bid shows that \$3462.00—which is some \$1400.00 more than last year's approximate bid—will be necessary to fit up the new U. L. A. rooms. The money to pay this sum must be borrowed as the Association has not this amount in its treasury.

(2) The running expenses in the new building will be about \$1335.00 which is considerably more than the present expenses. The money received with which to pay this, amounts to about \$1375.00. This

would leave then about \$40.00 to spend on new books and periodicals or incidental expenses. At present we are paying \$150.00 for periodicals so that it would be necessary to cut down on these if we wished to keep the Association from running into further debt. As a matter of fact, the amount received for expenses will probably not continue to be as large as in the past, since the lecture course is not yielding such returns as it did for two reasons, i. e. (1) The Christian Union Course is drawing the support of nearly all the towns people. and (2) The extremely high character of the Thursday lectures tend to draw the students away from the U. L. A. course.

(3) The Association would not be able to give the needed support to Debate and Oratory if all the money received into the treasury must needs be paid out for the running of the library.

(4) The prospect that in ten years the U. L. A. would have nothing but a collection of all books on their hands—since they would not have the money with which to buy new ones—also did not look like a very desirable situation.

(5) The fact that the regular library on account of its increased endowment would be able to buy many more books than they have in the past also pointed to the fact that the need of a separate library was past.

This then was the situation that confronted the Union Library Association: the choice between a merger or of running its own library which they could not replenish with new books, of carrying a large debt, of going into debt further each year, and at the end of ten years having nothing but an old collection of books. Thus the Association took the

only sensible plan and merged.

The conditions of the merger were as follows:

Be it Resolved:—

That the Union Library Association hereby agrees to give and does give to the Board of Trustees of Oberlin College its library known as the U. L. A. Library and consisting of the following: 14456 bound volumes, 40 volumes of unbound periodicals, and miscellaneous pamphlets and magazines in the present librarian's possession. Said donation is made upon the following conditions and provisions, to wit:—

1. That the library of Oberlin College retain Miss Nettie Close in its employ at her present salary (\$500) as a minimum, as long as she is capacitated for the work.

2. That the library of Oberlin College continue to take all periodicals (about 45) now taken by the U. L. A. Library, unless duplicated in the present college library periodical list.

3. That active members of the Union Library Association be allowed to draw six books each, at a time, from the library of Oberlin College during the next fifteen years; except that this shall not apply to reserved books.

Further:—That the U. L. A. continue to maintain a lecture course, applying the entire net proceeds from the same to an endowment fund for oratory and debate.

That the sum of \$1700 which the Association has at present in its treasury be used as a nucleus for this fund.

The question was asked by many: "Why doesn't the U. L. A. sell its some 14400 volumes to the college for enough money to put the Oratory and Debate on a firm footing now?" The Union Library Association were

perfectly willing to do this and brought it before the Faculty committee but the College Library committee absolutely refused to pay the Association for the books because it had no money. The dilemma that faced the Association was then either to make a gift of its library to the College or else run its own library. This latter I have shown would be "little short of suicidal."

TRACY STRONG, '08.

PLANS FOR THE FIRST CHURCH

There is no building in Oberlin which occupies a more sacred place in the hearts of the Alumni of Oberlin College than the old First Church. Every Alumnus will, therefore, be interested in knowing that the old First Church is to undergo extensive repairs in honor of the homecoming of her sons and daughters next June. The old Colonial scheme will be carried out as far as practicable in view of the present needs and times.

A \$7500 organ built by the Estey Company, the gift of Charles M. Hall, '85, of Niagara Falls, New York, will be installed. This will occupy the entire back wall space of the church and will extend out about ten feet. In other words, it will be flattened against the wall, and the choir seats form a semi-circle in front of it. The old stairs in the rear leading to the choir will be changed so that the landings will face the east and not the organ. The decorations will be very simple. The walls will be green, shading to a ceiling of cream; the woodwork will be painted ivory color with black walnut trimmings, while the organ will be ivory white with green pipes, which will make it a part of

the wall decoration rather than a piece of furniture. The carpets and cushions will be green.

A new system of heating and ventilating of the latest approved invention, will be installed. Electricity will take the place of the historic chandelier hanging in the center of the church. The old fashioned black walnut pews will remain, and possibly the swinging doors rehung. The backs of the seats, especially of those in the gallery, will be changed to ensure some degree of comfort. The basement will be excavated and cemented and then left in such a condition as to be available for the use of boys' club rooms or other institutional purposes when sufficient funds are found. Ample toilet rooms have also been provided in the basement.

The chapel to the north will be changed so as to make the architecture in keeping with that of the church. The roof will be flattened, the south wall extended toward the church, and a modern Sunday School room built. This will provide a building sixty by eighty feet. The kitchen and infant class room in the rear will remain untouched, which will make the Sunday School room proper about sixty feet square. This will be divided into twenty small rooms, half of which will be in the gallery, and three large ones. A covered passage will connect the church and the chapel.

It is estimated that the cost of the changes will be not less than \$25,000 excluding the cost of the organ. Of this sum \$19,000 has been pledged by the members of the church and congregation. More money is still needed, but with a Christian faith inherited from the fathers who built the original church in the wilderness

when money was scarce but willing hearts and hands abundant, the work will be pushed to completion trusting in a Providence as of old that the funds will be provided. The Alumni will watch the progress of these changes with interest. Let us hope that many will express it in a tangible form.

EMELIE R. COMINGS.

INTERESTING FAREWELL SERVICE IN THE FIRST CHURCH.

Wednesday evening, February 12, a farewell meeting was held in the First Church prior to the repairs that are to be made. E. J. Goodrich's subject was, "The Old First Church and the Oberlin Society." Many interesting facts were brought out. The Society was organized in 1834, one year after the founding of the College. It was incorporated under the name of "The Oberlin Presbyterian Society" and received its charter from the State. George W. Whipple, at one time Principal of the Academy, was chosen president in 1841. The building of the church was in 1843, which was followed later by the building of the chapel. The Society was abolished in 1902. Professor L. B. Hall spoke on "The Old First Church and the College," and showed the close connection there has always been between the church and the college. Dr. James Brand, who came in 1873, was the first regular pastor for the church. Mrs. A. A. F. Johnston stirred her audience with many reminiscences of "The Old First Church as a Center of Great Movements and Great Preaching."

MUSICAL NOTES.

The events in the Conservatory Artist course during the past month

were an organ recital by Mr. Charles E. Clemens of Cleveland, a song recital by Mrs. Corinne Rider Kelsey of New York, and a concert by the Olive Mead String Quartet of New York.

Mr. Clemens's program on January 21 was as follows:

1. *Hollins*. Concert Overture in C
2. *Beethoven*. Andante with Variations (from the Roman Septet.)
3. *Bach*. Fugue in A minor
4. *Mirkel*. Allegretto
5. *St. Saens*. Fantasie in E flat
6. *Rheinberger*. Sonata B minor
II. Thema mit Veraenderungen
III. Fantasie und Finale
7. *Schumann*. (a) Canon B. minor
(b) Vivace
8. (a) *Faulkes*. Matins
(b) *Wolstenholme*. Canzona
(c) *Chauvet*. Lied
9. *Morandi*. Allegro Vivace
- 10 *Wagner*. Pilgrims' Chorus
(Tannhaeuser.)

Mr. Clemens is an Englishman, trained amid the solid musical traditions of the Cathedral school; he was for several years organist at the English chapel in Berlin, Germany and teacher in one of the Berlin conservatories; he is organist and choir leader in one of the principal Episcopal churches of Cleveland and has won a wide reputation as an organ player. He is a thorough musician, at home in all schools of organ music, and his technical facility and refined taste are always apparent. His program in this recital contained a large number of beautiful works, and they were so distributed in effective contrast that the usual monotony of a long organ program was avoided. The least successful numbers were those of Beethoven and Wagner which of course were not written for the organ. Transcriptions of orches-

tral and chamber works for the organ are rarely satisfactory, and in this instance the Beethoven variations were especially ineffective.

An organist is always handicapped when he plays on an unfamiliar instrument, for no two organs are just alike. The Warner hall organ is peculiarly difficult for a stranger to handle, but only in one or two instances was hesitation evident, and Mr. Clemens did full justice to the instrument's varied and beautiful tone.

Mrs. Kelsey's recital was given February 4, and offered the following fine program:

- | | |
|---------------------------------|----------------------|
| a. Caro mio ben | <i>Giordani</i> |
| b. Setu M'ami | <i>Pergolesi</i> |
| c. Batti, Batti | <i>Mozart</i> |
| | |
| a. Widmung | <i>Schumann</i> |
| b. Der Nussbaum | |
| c. Die Forelle | <i>Schubert</i> |
| d. Gretchen am Spinnrade | |
| e. Auf dem Wasser zu Singen | |
| f. Hark, Hark, the Lark | |
| | |
| a. Mit einer Wasserlilie | <i>Grieg</i> |
| b. A Swan | |
| c. A Dream | |
| d. Staendehen | <i>Strauss</i> |
| e. Heimliche Aufforderung | |
| | |
| a. An Open Secret | <i>R. H. Woodman</i> |
| b. The Rainbow | <i>Henschel</i> |
| c. The Butterfly | <i>LaForge</i> |
| d. Retreat | |
| e. Come unto These Yellow Sands | |

Mrs. Kelsey has sung so often in Oberlin, both in oratorio and recital that there is not much that is new to be said about her. She is a favorite here, not because she was a student in the conservatory ten years or so ago, but because she is a fine

singer. While not the greatest singer that has appeared among us, she is one of the most satisfactory, for her voice, style, temperament and training are especially suited to lyric song. The elements that make up her charm are so equally balanced and so subtly blended that it is difficult to analyze it. There is nothing in excess, her conception is always true, her taste irreproachable. There is perfect self-control with out too great restraint. The songs that were most deeply felt by poet and composer are the songs she sings best. Her voice seems to be steadily gaining in quality and control. Her middle tones are exceedingly beautiful. Her upper notes have not quite the same richness of timbre, but there is plenty of time yet to develop them further.

The program was unusually fine. Each of the songs by Schubert, Schumann, Grieg and Strauss was a masterpiece, and Mrs. Kelsey's rendering of them was in every way admirable. The program declined in interest towards the close, not necessarily because the songs were English, but because there was not quite care enough taken to keep the proper balance of merit in the selections.

Mrs. Kelsey has recently concluded a three-year engagement with the Covent Garden (London) opera. Her many friends will hope that her success on the concert stage will be maintained in the untried field of dramatic music.

The Olive Mead String Quartet is composed of four enterprising young women who have undertaken to show the world that first-class playing of chamber music is not solely a masculine prerogative. The players are Olive Mead, first violin; Elizabeth Reynolds, second violin; Gladys

North, viola; and Lillian Littlehalls, violoncello. Their appearance February 19 was their first in Oberlin. Their playing excited the warmest approval, and confirmed the very high reputation which they have gained among American musical organizations. With the exception of the world-famed Kneisel quartet, which stands on its own exclusive eminence, there is no better quartet in this country. Each member is a skilful soloist, and by virtue of musical intelligence and rigid self-discipline they have attained a high degree of excellence in all those qualities which make good quartet playing the most difficult of all departments of musical performance. They have precision, balance, great refinement in all the subtle details of shading and phrasing. There is brilliancy and volume where these effects are wanted, and in the delicate music of the classic masters of chamber music there is repose, lucidity and finish. The range of their abilities was shown in the quartets by Mozart and Grieg—one all sweetness, restrained, subtle in *nuance* and in sentiment; the other all fire, energy and passion. The movements by Tchaikovsky and Mendelssohn are famous in concert halls, and they were played with a fine grace and true feeling.

The program follows:

- Mozart* Quartet in C major
 Adagio—Allegro
 Andante cantabile
 Menuetto (Allegretto)
 Molto allegro
- Tchaikovsky* from Quartet, Op. 11
 Andante cantabile
- Mendelssohn* from Quartet, Op. 12
 Canzonetta
- Grieg* from Quartet in G minor, Op. 27

Allegro molto ed agitato
 Romanze (Andantino—Allegro agitato)
 Intermezzo (Allegro molto marcato)
 Finale (Presto al saltarello.)
 EDWARD DICKINSON.

BIBLE HERO CLASSICS.

Modern scholarship has so changed the point of view with which the Bible is regarded, that one no longer has the confidence, in sending the "seeker after God" to the Bible to believe that he will certainly find Him there. The old Testament is a complete literature with units of varying value. Much of it is incomprehensible to the ordinary reader. Parts of it should be excluded from the mails. The new Testament is a collection of narratives and letters written in a late Greek also containing units of varying values setting forth the life of Our Lord and His Apostles together with various comments made at different times and separate regions of the Roman Empire upon the ethical and religious principles involved in the Incarnation. A consistent Judaism cannot be gleaned from a perusal of the Old Testament by the ordinary reader, neither can a consistent statement of Christianity be formulated by the reader who begins with Matthew and ends with Revelation. To turn the general reader over to Greek literature as a whole to find the philosophical principles of Plato would be as reasonable as to send the "enquirer" to the Bible to find how he may be a Christian. But the Hebrew literature contains so much that is supremely inspiring and efficient in the building up of strong character that no modern man can be properly educated

who is not familiar with its great characters and historical features. Christianity is so vital a force in history and human life that he who is ignorant of its origin and the character of its great founder and his mighty men, has a beggarly equipment for life. Therefore the little books called the Bible Hero Classics, printed by the Hope Publishing Company ought to be a welcome contribution toward the problem of familiarizing modern men with the great facts out of which our Christendom has its power. The print is large and clear. The passages are wisely chosen. The topical arrangement is admirable. Here we have the complete single story from the best available translation, suitable for the busy man, the young child, the adult Bible Class. There lies before me the story of Peter covering 32 pages which can be read in thirty minutes, or in that time which it takes the ordinary Clevelander to ride from his home to his place of business; the story is told in the words of the Gospel and the book of the Acts. The editors have refrained from annoying the reader with note or comment. One rises from the reading with a new sense of the power of that personality who took a common fisherman from an interior Asiatic lake and made him in a few years a world character, eloquent, courageous, with the wisdom of a statesman and the firmness and steadiness of a gigantic soul, whose fame surpasses that of the "mighty Julius" even in the city of the Caesars.

DAN F. BRADLEY

* Bible Hero Classics. Edited by Sydney Strong and Anna Louise Strong. Hope Publishing Company, Chicago and Boston.

OUTLINES OF TRAINING CLASS STUDIES LUKE XVII

1 *Introductory.*

1 We cannot be sure of the time or place connection of any of these sayings.

2 Some parallels in the other gospels make one doubt the special connection which seems to be suggested here. (c. g. vv 1, 4, 5-6, 22ff, especially vv 31-33).

3 But v 33 "Whosoever shall seek to gain his life shall lose it," is fundamental in the teaching of Jesus, found in all the four gospels, and may well have been spoken repeatedly. This may likely enough be true of other sayings.

4 Some parts, however, of the chapter are quite peculiar to Luke: the parable of "extra service," as Bruce calls it, for example, with its appeal to the heroic (vv 7-10), the story of the ten lepers, so characteristic of Luke (vv 11-19), and the saying "the kingdom of God is within you" (v 21), which has become an outstanding passage in the discussions of Jesus' doctrine of the kingdom.

5 Where there are parallels in the other gospels, Luke's version seems usually to have toned down the language, probably with the idea of preventing misunderstanding.

6 Apparently Luke has here a source of scattered sayings, from which he chooses, and then groups those chosen with some thought of the general kinship of the passages, logical or otherwise. This seems to be especially true in the last paragraph (vv 22-37) where he seems to have brought together quite different kinds of sayings as to the "days of the Son of Man." In so grouping them, Luke seems to spiritualize v

31, which in the other gospels definitely refers to the flight from Jerusalem.

II *The analysis of the chapter.* Chapetr xvii as a whole might be entitled:

Scattered Sayings of Jesus, Indicating the Spirit Required from his Disciples.

1 Patient care not to stumble even the least. (vv 1-2).

2 The spirit of patient (v 4) and tender (v 3) forgiveness. (vv 3-4).

3 The power of even a little genuine faith. (vv 5-6).

4 The spirit of patient (v 8) and meek (v 10) humility in service. (vv 7-10).

5 The duty and beauty of expressed gratitude. (vv 11-19).

6 Patient faith in the invisible kingdom. (vv 20-21).

7 "The days of the Son of Man." Readiness to meet the times of crisis; patient endurance to the end. (vv 22-37).

(1) Not to be misled by the longing for Christ. (v 22).

(2) Certainty that the evidence is sufficient to guide. (vv 23-24).

(3) Christ's suffering and rejection to precede his coming. Prepare for that. (v 25).

(4) Not to neglect warning in a total absorption in things. (vv 26-30).

(5) Act promptly and decisively in "indifference to wordly interests." (vv 31-33).

(6) Anticipate the judgment of God, which regards readiness, not situation, and discriminates sharply between close intimates. (vv 34-35).

(7) The inevitableness of judgment. (v 37).

III *The chapter as a whole.*

1 While the chapter consists man-

ifestly of scattered sayings not intended to be a logical whole, it still is plainly instruction for the disciples, and indicates in different ways the spirit required from them.

2 When carefully surveyed and analyzed, it can be pretty clearly seen that the demand for *patience* in various forms comes not unnaturally into the foreground, tho the word is not here. The very circumstances at the time, and soon to follow, made this demand for patient endurance inevitable.

3 The emphasis upon patience in every part of the chapter is not of course, to be forced unduly; but the need of the patient steadfastness of endeavor is manifest thruout, as may be seen from a review of the outline already given, which might be, without special violence to the text, thus rephrased:

(1) Patient care as to the least—patience with the slow and weak. (vv 1-2).

(2) Patient forgiveness—patience with the sinful. (vv 3-4).

(3) Patience in faith—patience with the spiritual forces. (vv 5-6).

(4) Patience in service—patience with God in one's work. (vv 7-10).

(5) Patient persistence in the expression of gratitude—patience with benefactors. (vv 11-19).

(6) Patient faith in the invisible kingdom,—patience with God in providence. (vv 20-21).

(7) Patient waiting for the kingdom, and patient endurance to the end. (vv 22-37).

4 When one looks, thus, at the chapter as a whole, it is plain that there is an unmistakable emphasis upon this old-fashioned quality of *patience*, as *absolutely fundamental in character*. As has been suggested,

the situation in which the disciples already were, and the situation into which they were soon to come, were both such as to call in unusual degree for the exercise of this quality of patience, or steadfastness; and the New Testament recognizes again and again its imperativeness. Luke himself a little later quotes Jesus as saying, "In your patience ye shall win your souls." (21:19). Paul urges "patience in well-doing," and James makes almost the text of the entire earlier part of his epistle "Let patience (steadfastness) have its perfect work, that ye may be perfect and entire, lacking in nothing." (1:4). Three entire books of the New Testament, indeed, may be said to have been written with the express aim of inspiring to patient steadfastness under trial—the books of Hebrews, 1 Peter, and Revelation. It is characteristic of the book of Hebrews that it should emphasize both the patience in waiting, and the patient steadfastness in work: "Ye have need of patience, that, having done the will of God, ye may receive the promise." (10:36). "Let us run with patience the race that is set before us." (12:1) The First Epistle of Peter is a constant exhortation to endurance under suffering, with its supreme motive "Christ also suffered." (2:21). "If when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God." And it is not an accidental collocation of words when one finds in Revelation, "The tribulation and kingdom and patience which are in Jesus." (1:9). The spirit of patient, steadfast endurance is always and everywhere needed:—patience with oneself, patience with others of many classes, as this chapter brings out, patience in our thought of God, patience in work, patience in growth,

patience in endurance, patience in waiting. "Let patience have its perfect work."

IV *The chapter by sections.*

1 Verses 1-2 express Christ's sense of the awful seriousness of the sin of stumbling others, even "one of these little ones;" the sin of making it harder for others to believe in character, in God, and in the spiritual world; the sin of making it harder for others to live out their lives with some completeness. The whole question of the modern social consciousness is here involved.

2 In verses 3-4 Christ is insisting not only that there can be in his disciple no limit in the exercise of the spirit of forgiveness, but he is also stating the duty of rebuke—of holding one's friend to his best. The disciple of Christ may be no flatterer, who spoils his friends, and ministers to their weaknesses. "Faithful are the wounds of a friend." Emerson's insistence that the great office of a friend is to make one do what he can, suggests this same duty, which we so often neglect, but which we have no right to neglect. The duty of rebuke, of course, implies at the same time an equal willingness to take rebuke, patiently to hear the rebuking word, candidly to consider it, and honestly to amend, if amendment is called for. These verses also throw a great sidelight on the depths of the forgiving love of God.

3 Verses 5-6 suggest,—in answer to the disciples request, "Increase our faith,"—that the need is not so much amount of faith as genuineness of faith; that even a very little real faith links one to God, opens the divine resources, enlists all the forces of the universe, if one is in line with the will of God. It suggests that if one really believes in

such a God as Christ reveals, nothing in the line of the kingdom is impossible to him. As Professor James has suggested in a recent article, there is no such unlocker of the powers of men as real faith in God.

4 In the parable of "extra service" (vv 7-10) the details are not to be pressed. Christ is using this comparison with a human master and servant to bring out the single point which alone is to be insisted upon—that there must be in his disciple patient readiness for the most exacting service for God. The parable, that is, is intended to suggest the spirit which is required in the disciple: he must humbly admit that, in any case, he is only fulfilling his duty, and cannot claim to bring any margin of profit to his lord. (v 10). It does not at all portray the attitude of Christ himself toward his disciples, as Jesus' own saying (Luke 12:37) sufficiently shows.

5 The story of the ten lepers, bringing into prominence the Samaritan who alone of the ten cleansed returns to "give glory to God," illustrates both the duty and the beauty of expressed gratitude; for where service has been rendered gratitude not only, but the expression of gratitude, is honestly due, and something is lacking as well in the beauty of character where that expression is withheld. The difference between the Samaritan and the other nine is in the expression of his gratitude. It is quite likely that the others, too, were thankful, but they did not take pains to return to express their thankfulness. It seems a very simple matter; but no one can think the involved relations clearly thru, and fail to see that the expression of gratitude has a real contribution of great

value to make in the various relations of life.

6 Verses 20-21 must be regarded as asserting the invisible kingdom, whether the last clause of this short paragraph be translated "The kingdom of God is within you" or "The kingdom of God is among you." In either case the expression is set in contrast with the phrase "with observation," and the phrases "Lo, Here! or, There!" It seems to me, therefore that one need not haggle over the translation of this much disputed passage; since either saying, in view of the context, must go back to the thought that the real kingdom of God is inner. The kingdom that Christ comes to set up is a kingdom of persons, in whom God reigns—a kingdom of disciples who are to be characterized with the qualities of the Beatitudes, and who are to be leaven, light, seed, in the world.

7 In the last paragraph, dealing with "the days of the Son of Man" (vv 22-37), the whole general emphasis is upon patient endurance to the end; and yet, as the outline of the chapter indicated, there are many particular points here brought together that may be very briefly stated:

(1) The disciples were not to be misled by the longing for Christ (v 22). Impatience with slowness of results makes us all wish to take short cuts that promise quick returns. This is a constant temptation, whether in health, in study, in character, or in religion. We long for some magical method that will relieve us from the necessity of taking steady pains, that will allow us to substitute some wonderful experiences for persistent association with Christ and assimilation to his life and character.

(2) Jesus goes on to say that

the evidence is sufficient to guide as to any true manifestation of Christ. (vv 23-24). This suggests the testing of all religious movements by Jesus' simple principle, "By their fruits ye shall know them." Where the religious leader shows unteachableness, intolerance, bitter persecution of others, greediness for great personal pecuniary gains repeated untruths, total lack of ministry to the needy, it should need no revelation from heaven to show that this leading is not of Christ. Much so-called "higher thought" and "new thought" and related movements of our own time need to have applied to them this test of Christ. As another has said of many of these movements: "A religion such as this, which frankly declares that the first and only concern of the believer is with himself, with the prevention of his own ills, the increase of his own income, the recognition of his own Divine Principle waiting within his own solar plexus—which offers prompt and practical results, demands no charity and no adoration, and never mentions the Four Last Things—is sure, at the present time to be popular."

(3) Christ's suffering and rejection must precede any coming in power. (v 25). The verse contains two suggestions: that if the gate-way for Christ is one of suffering, it may well be so for his disciples; that in any case that suffering and rejection of Christ mean great trial for his disciples, for which they need to prepare. The disciple of Christ may well distrust any easy-going, self-indulgent way that costs nothing, as a way to larger life. This is not seeking suffering for its own sake, but simply the recognition of the certainty that high attainment anywhere

costs; tho in real living, even "the hurt is glorious."

(4) Christ draws a warning for his disciples from the example of those who in earlier crises were deaf to warning because of a total absorption in things and in the rush of life. (vv 26-30). We shall reap no great spiritual harvest where we have sown only material anxieties; and our obliviousness to the law will make no difference in its working.

(5) With Luke's spiritualizing of verse 31, verses 31-33 seem plainly to belong together and to urge prompt and decisive action in indifference to worldly interests, if one is to make great attainment in the spiritual life. He warns against the "faint virtue" of Lot's wife, who, wrapped up in her interest in the things she is leaving behind, cannot appreciate the reality of the crisis upon her, and cannot appreciate the greatness of the interests at stake. She stands for those who have no sense of the pricelessness of the really permanent spiritual interests; who are always looking back to the leeks and onions of Egypt; who are ready to sell their birthright, their heritage as sons of God—for a mess of pottage. Trying to hold on to the selfish life, one loses the very essence of the life of God. (v 33).

(6) Anticipate the judgment of God, which is inevitable, and which regards readiness, not situation, and discriminates sharply between close intimates. (vv 34-37). Jesus is here illustrating the final solitariness of the soul as to its character, and its relation to God. One's character, one's attitude, is ultimately all his own. He cannot hide his personality behind another's, however close that other. One's own inner choices carry inevitable consequences, abso-

lutely unaffected by contiguity to others.

This whole paragraph, with its different kinds of sayings concerning "the days of the Son of Man," grouped here without reference to the original connection in which they were spoken, may at least suggest that the only preparation for the crisis hours, and for the final crisis of the passage into another life, is exactly that which Christ was trying to give to his disciples—persistent association with the best we know—with Christ; and, therefore, steady assimilation to his character. That alone will prepare one truly and fundamentally to meet with insight, with calmness, with courage, any crisis, even the last.

HENRY CHURCHILL KING.

SUMMARY OF ATTENDANCE for the year 1907-08.

[This summary includes all students who have been in attendance at any time from Wednesday, September 18, 1907, to February 15, 1908, including those who studied in the Summer Session of 1907. It is therefore only a partial list of the students for the year 1907-08; the complete list will be contained in the final edition of the catalogue, to be issued June 1 1908.]

	Men	Wm'n	Total
The College			
Graduate Students	5	11	16
Seniors	55	92	147
Juniors	48	82	130
Sophomores	76	117	193
Freshman	98	159	257
Specials	23	48	71
	305	509	814
The Theological Seminary...	53		53
The Conservatory of Music ..	79	465	544
The Academy	205	121	326
Drawing and Painting.....	3	53	56
The Summer Session 1907*	17	42	59
Totals.....	662	1190	1852

* In the Summer Session totals

those students are excluded who are enrolled in other departments.

The College of Arts and Sciences shows a gain of 11 over last year; the Seminary a gain of 4; the Conservatory a gain of 14; the Academy a loss of 18; Drawing and Painting a gain of 32; the Summer Session a loss of one. The above figure for the Summer Session represents only those students who were not enrolled in other departments during the present year. The total in the Summer Session for 1907 was 143 as compared to 136 in the Summer Session for 1906.

The residence summary brings out interesting facts. The number of students from Ohio is 889, being exactly 48 per cent. of the total registration. The proportion of students coming from the state of Ohio has remained at approximately 50 per cent. for the last fifteen years, without varying more than one or two points in any year. The states which furnish the largest numbers of students after Ohio, are; Pennsylvania, 109; New York, 108; Illinois 102; Michigan, 86; and Iowa 72.

In the College of Arts and Sciences there are 396 students from Ohio, 62 from New York, 53 from Illinois, 47 from Pennsylvania and 37 from Michigan. In the Conservatory of Music, students from Ohio number 236, with Iowa and Michigan tied for the second place with 36 each. The Conservatory of Music draws a larger proportion of its students from outside of the state of Ohio than any other department.

Students are present in Oberlin from 46 states and territories and 12 foreign countries. The foreign countries are represented by 46 students, 11 of these coming from Japan and 7 from China.

PRESIDENT KING'S ITINERARY FOR FEBRUARY.

On February 11, 12 and 13, President King was in attendance at the annual convention of the Religious Education Association at Washington, as president for the year of the Association, and presided at all its general sessions. On the evening of February 11, he gave the President's Annual Address, on "Enlarging Ideals in Morals and Religion." The meetings of the Directors of the Association, and of the Executive Board, as well as the sessions, both general and departmental, of the long program indicated that the Association had made a distinct advance in the year past, and was finding a large and recognized place among the moral and religious forces of the nation. The general theme of the convention was "The Relation of Moral and Religious Education to the National Life." On February 12, President King introduced the members of the Association to President Roosevelt at a special reception given to the Association in the East Room of the White House.

On the same afternoon, he spoke at a large meeting of the College Women's Club of Washington. On February 13, the President gave addresses at the Eastern High School, at Howard University, and at Mount Vernon Seminary.

And on the evening of February 13 he met the Alumni of the college in a brief meeting following the last general session of the convention.

Friday, February 14, was spent in New York, in various conferences concerning college interests.

Saturday, February 15, the President spoke to the Massachusetts School Masters' Club, which includes a large proportion of the superin-

tendents and principals of the state, especially of eastern Massachusetts.

February 16, he was university preacher at Harvard, speaking on the Beatitudes as setting forth the qualities fundamental to happiness.

On Monday, he spoke to the Boston Ministers' Meeting, on "The Way into Reality in Religion," and met at luncheon, for discussion of theological questions, the members of the Pilgrim Club.

On the evening of February 17, he spoke to the New England Alumni; and on February 18 gave a lecture on "The Principles of Religious Education" before the Tuckerman School at Channing Hall.

Wednesday was spent on college business in New York.

February 24, the President presided at the meeting of the Congregational Club of Cleveland and Vicinity, the speaker for the evening being Rev. Jenkin Lloyd Jones of Chicago, who spoke upon "Robert E. Lee, the Man who Conquered Defeat."

February 28, Mr. King represented the college at the meeting of the New York Alumni, at St. Denis Hotel.

REUNION NOTES.

General committee for the Seventy-fifth Anniversary is as follows:—C. E. St. John, E. I. Bosworth, K. L. Cowdery, Miss F. M. Fitch, F. O. Grover, L. B. Hall, G. M. Jones, H. C. King, F. E. Leonard, C. B. Martin, C. W. Morrison, J. F. Peck, A. S. Root, C. W. Savage, C. W. Williams.

Program and Invitation Committee—H. C. King, E. I. Bosworth, C. W. Morrison, J. F. Peck, C. E. St. John.

Committee for the Entertainment of Guests—C. W. Morrison, E. F. Adams, Mrs. E. C. Fargo, F. F. Jewett, M. Percival, A. T. Swing, L. D. Harkness, Secretary.

Special Committees appointed as follows:

Transportation—G. M. Jones, E. F. Adams.

Participation of Students in Anniversary Exercises—C. W. Savage, E. F. Adams, G. C. Hastings.

Reunions—A. S. Root, F. Anderegg, C. W. Williams.

Almon W. Burr, president of the class of '68, is anxious that the names and addresses of the class should be sent to him. Mr. Burr's address is 742 Church Street, Beloit, Wisconsin.

James H. Leonard of Elyria, Ohio, secretary of the class of '78 has issued a letter which has been sent to all members of the class. The names and addresses of the class, forty-four in all, are given, together with the names and addresses of thirty-five students, who were with the class during part of the college work.

The class of '91 will have its headquarters at the residence of Dr. James F. Siddall, where it is hoped all members of the class attending Commencement may be accommodated.

The class of '99 plans to hold its decennial reunion this year instead of next, and it is already trying to secure a large attendance of both alumni and non-graduates, who have been made honorary members of the class. Professor W. E. Mosher has been made chairman of the committee on program and Mr. C. W. Williams that of correspondence. The class lately challenged '98 to a base ball game, which has been accepted. The class will probably issue bulletins to all members sometime before June, giving the names of those coming, programs and other interesting material.

COLLEGE NOTES.

Beginning with the first of March, the College will publish for the remainder of the year a monthly News Letter. It will be made up of items of interest to the Alumni, especially in view of the coming anniversary of the College. It will also endeavor to interest in the College, members of the senior classes in the high schools. It will be sent to newspapers and high schools in Ohio and other states.

In the November number of the Alumni Magazine the gift of \$25000 for the Men's Building was said to be the second gift of the anonymous Boston donor. This is incorrect as two gifts, one of \$100,000 for the Endowment Fund and one of \$1000 for improving the College Campus, had already been received by the College. The last generous gift was, therefore, the third.

At a meeting of the Advisory Board of Athletics held Monday, January 20, the following vote was passed: "Participation by college students in out-of-town athletic contests not authorized by the Advisory Board, renders such students liable to disqualification from all Oberlin athletics." The passing of this resolution serves merely to confirm the attitude which Oberlin has persistently maintained against "professionalism" in college sports.

Commencing with the opening of the second semester on Wednesday, February 12, chapel exercises are being held in Warner Hall, on account of the repairs that are being made on the First Church. The announcement was made by President King at the last chapel exercises held in the church, Saturday, February 8. The Academy will meet in Sturges Hall. The College and Theological Semi-

nary students will use the ground floor of the Conservatory auditorium, and the conservatory students will occupy the balcony.

Wade Ellis, Attorney General of Ohio, lectured before the Civic Club of the College, Saturday evening, February 15. Mr. Ellis's subject was "Business and Politics."

The first series of lectures under the auspices of the Haskell Foundation of the Seminary on "Oriental Literature and Its Relation to the Bible and Christian Teaching" are to be delivered by Professor J. F. M'Curdy, Ph. D. LL. D., Professor of Oriental Literature of University College, Toronto, Ontario. The lectures will begin in April.

Mr. Harvey R. Snyder of Harvard Law School, who has been Oberlin's successful football coach during two successive seasons, has consented to undertake the work again next fall with substantially the same conditions as those in this year's contract.

Mr. William A. Bowen, '78, has offered to the College \$500 as a contribution toward the establishment of a contagious ward in connection with the hospital in Oberlin.

COLLEGE PERSONALS.

The program of the Fifth General Convention of the Religious Education Association held in Washington, D. C., February 11-13, shows the names of the following Oberlin speakers:

President H. C. King, President of the Association; C. W. Williams, Oberlin; Rev. E. Milton Fairchild, New York City; Joseph B. Burt, Chicago, Illinois; Rev. George W. Mead, Pittsburg, Pennsylvania; Rev. L. L. Doggett, Springfield, Massachusetts, and Rev. A. A. Berle, Salem, Massachusetts. Mr. A. S. Root, Ober-

lin presided at the meetings of the library department. The Washington correspondent sent the following report to the Cleveland Plain Dealer, dated February 16:

"Oberlin college provided the best features for the meeting of the Religious Education Association, just held in this city. Indeed, one got the impression that the war cry of the religious educators is 'Hi-O-Hi.'"

President Henry Churchill King of Oberlin presided over the Association meetings. Professor A. S. Root, Oberlin's librarian, had charge of the department of libraries. L. L. Doggett, head of the Y. M. C. A. training school at Springfield and a graduate of Oberlin, came on to supervise the department of Christian associations. C. W. Williams, assistant to the president of Oberlin, attracted a good deal of attention with his paper on plan of moral training in the public schools through patriotism.

These men, featured in the headlines, aroused the enthusiasm of a number of Oberlin graduates who had come as delegates. Local Oberlin Alumni were attracted as naturally as bees to a hive and an Oberlin reunion was hastily arranged for the week's end. This brought everybody out and crimson and gold were temporarily the prevailing colors in Washington.

The annual meeting of people engaged and interested in all branches of religious education, from Sunday schools to theological seminaries, for an exchange of ideas on broad lines, marks the progress attained from the day when small children were compelled to learn so many verses of the Bible by rote and theological students were taught that members of other denominations were a bit more benighted than the heathen. Oberlin

College and Oberlin men have had a good deal to do with this uplift."

Mr. Vernon C. Harrington, of Cleveland, Ohio, has been secured to fill the vacancy in the English department, caused by the resignation of Associate Professor Walter Y. Durand. Mr. Harrington is a graduate of Middlebury College and Andover Seminary, and has taken post-graduate work at Harvard, Berlin and Oxford. Mr. Harrington began his duties with the opening of the second semester.

Born, to Professor and Mrs. E. B. Branson, Willard Court, Saturday, January 18, a son.

Mrs. A. A. F. Johnston addressed the members of the Consumers' League at their annual meeting held in Cleveland, February 8.

Mr. Lynds Jones recently delivered a lecture on birds before the students of the high school at Sioux City, Iowa.

Professor W. J. Hutchins is supplying in the Euclid Avenue Presbyterian Church of Cleveland, Ohio. A reception was recently given in his honor by the members of the church.

Mr. William S. Davis entertained February 2, Mrs. William Cushing of Cleveland, and Miss Helen Hull and Miss Marion Plunkett of Pittsfield, Massachusetts.

Mr. Walter Y. Durand, Associate Professor of English, has been obliged to resign his work in the College on account of ill health. Mr. Durand plans to take up other lines of work for the present.

Mr. Kirke L. Cowdery gave an interesting lecture in Sturges Hall, Wednesday evening, February 12, on Mont St. Michel. Mr. Cowdery ill-

ustrated the lecture with stereopticon slides and showed a most interesting bit of the country and unique architecture.

Mrs. J. R. Wightman returned Saturday, February 22, to Oberlin, after a visit of several weeks at her home in Baltimore, Maryland.

Mrs. William E. Mosher and son are spending the winter months at Auburndale Florida.

Dr. Walter H. Dennison, professor of Latin at the University of Michigan, but who from 1899 to 1892 was a member of the faculty at Oberlin, has been granted a year's leave of absence in order to take charge of the American School at Rome.

A musical program was given Thursday, February 13 in Warner Hall by several members of the Conservatory in the regular Thursday lecture course. The program follows:

Grieg—Spring

St. Saens—Prelude to "The Deluge."
Double Quartet

Wagner-Liszt—

Magic Fire Music from "Walkure"
Spinning Song from "Flying Dutchman."

Mrs. Maud T. Doolittle

Massenet—Aria from "Herodiade"

Miss Florence Jenney

Wagner-Wilhelmj—Prize Song.

Mozart—Minuet

for violin

Mrs. Caroline H. Williams

Richard Strauss—Morgen

H. W. Parker—The Lark now Leaves
Her Watery Nest

Mr. Herbert Harroun

Mozkowski—Etude in double notes

Liszt—Concert etude in F. minor

Mrs. Ada M. Hastings

Alumni News

OBERLIN MEN'S CLUB OF CLEVELAND.

An informal dinner of Oberlin men was held at the University Club in Cleveland on Thursday evening, February 6th, 1908. The affair was gotten up upon the initiative of Judge Alexander Hadden, '73, who conceived the idea that occasional gatherings with no other purpose than acquaintance and good fellowship would be profitable and agreeable for the Oberlin men who live in Cleveland.

About forty men were present. After dinner, Judge George S. Addams, '90 acted as chairman and called upon some of the men present to express themselves about the matter. Among those who spoke were Albert H. Weed, '72, Caspar W. Hiatt, '85, David P. Simpson, '92, Areher H. Shaw, '97, and Frank C. Van Cleef, '04. All agreed that the plan was a fine one, and a committee consisting of C. K. Rauver, '97, A. H. Fiebach, '99, and C. R. Cross, '03, was appointed to take the matter in charge.

They have arranged for monthly dinners to be held at the University Club on the first Thursday in each month, to which all Oberlin men living in Cleveland are invited.

AN OBERLIN GATHERING.

The Oberlin contingency of the "twin cities of Iowa," Waterloo and Cedar Falls, recently met at the home of Miss Sweeny in Waterloo, to renew acquaintance with Oberlin as it is today. Few realized that there were so many close at hand who had been and still are interested in their Alma Mater. Twenty were present although many more were invited. Preliminary plans were laid toward

a permanent organization. If this can be carried out, the organization is to include all students and friends of Oberlin in Iowa, whether Alumni or not, for all feel that Oberlin has many loyal supporters among her non-graduate students. The secretary would be glad to hear from all who could attend such meetings. W. W. Beal, Jr., '03, was elected president, E. K. Chapman, '03, secretary and treasurer, and a committee consisting of E. K. Chapman, Mrs. S. K. Tompkins and Mrs. W. E. Bender was appointed to perfect plans for the new organization.

E. K. CHAPMAN.

FRANKLIN S. FITCH, '70.

On Sunday, January 12, First Church of Buffalo celebrated the twenty-fifth anniversary of the pastorate of Rev. Franklin S. Fitch in two appropriate services. The laymen took charge of the morning service, arranging an interesting program which included addresses by Mr. Howard Winship on Our Pastor and Some Early Church History, by one of the charter members; by Alderman W. H. Crosby on Our Pastor in Relation to the Church Finances and the Sunday School; and by Senator H. W. Hill of The Pastorate of Dr. Fitch in Its Larger Aspects and Its Wider Relations. At the close of the last address, Senator Hill presented the pastor with a loving cup appropriately inscribed.

The afternoon services were largely attended by a representative audience, made up of clergymen of all denominations and of prominent laymen from all parts of the city. Rev. A. L. Grein of Pilgrim Church and Rev. L. G. Rogers of Plymouth Chapel

paid tribute to the success of Dr. Fitch and his untiring efforts in all good works. Fellow-workers from other denominations, Rev. E. H. Dickinson of North Presbyterian Church and Rev. Mr. Waith of Lancaster, as well as many who sent congratulations by letter, added their eulogies to the zeal of the beloved pastor.

Dr. Fitch was born in Ohio sixty-two years ago, and received his education at Oberlin, graduating with the Class of 1870. After three years at Yale Divinity School, Dr. Fitch held pastorates at Bridgeport, Ct., and in the Seventh Street Church, Cincinnati, coming to Buffalo in 1883. Since that time he has seen the membership of his charge and its branches grow from 188 to more than 1,000. From the mother church, as the city has grown, have sprung these offshoots: Pilgrim, Niagara Square, Sloane, Fitch Memorial, Roland, and Plymouth Chapel. Certainly this is a record of accomplishments that combats any hint of "church suicide!"

Full provision for a two months' vacation in the spring indicates that Dr. Fitch's flock is taking every precaution to retain his devoted leadership for another like period of service.—*Congregationalist*, January 25.

ALUMNI PERSONALS.

'58—A reception was given Dr. G. W. Andrews February 4, at Graves Hall, Talladega College, in honor of Dr. Andrews' seventy-fifth birthday.

'58—Professor and Mrs. J. L. Daniels are spending the winter months in the South, their address is Melbourne, Florida.

'59—Mrs. Sarah C. Little read a paper before the Oberlin Ministers' meeting, Monday, February 17, on the subject "History of Early Home Missions in Ohio."

'61—Mrs. Lucy F. Kenaston is in the South, her address being Orlando, Florida.

'66—Mrs. Helen V. Fairchild will spend the months of February, March and April at Daytona, Florida. Mrs. Fairchild's address is Box 435.

'74—Mrs. Clara Saxton-Rogers, 251 Gates Avenue, Brooklyn, New York, has published a book, "Sketches from the Orient" which is a charming record of the trip taken last year by Mr. and Mrs. Rogers. The preface states that the "sketches were not written for publication. Their purpose was to fix in the memory scenes that the traveller did not wish to forget." The dedication is "To him who has personally conducted a party of two, not only through Eastern lands, but over a large part of life's journey, this book is affectionately dedicated by the author."

'75, '79, O. T. S.—The Como Avenue Church of Minneapolis, Minnesota, of which Rev. Hobart K. Painter is pastor, has just celebrated its twenty-fifth anniversary. Mr. Painter preached the anniversary sermon on "Memory and Forgetfulness as Elements in Progress." Services were held in the church Tuesday and Thursday evening to commemorate the event.

'75—Dr. and Mrs. Dudley P. Allen sailed from New York on the steamer Oceana of the Hamburg-American line, February 27, for the West Indies, Spanish Main, Panama Canal, Bermuda and Nassau. The trip will last a month.

'77 O. T. S.—Rev. Edward A. Leeper after nine years as pastor of the Congregational church of Dover, Ohio, has resigned and has accepted a call to the church at Fort Recovery.

'78—Mr. I. W. Metcalf attended the meeting of the Religious Education

Association held February 11-13 at Washington, D. C., and also visited other cities in the East in connection with business matters, being absent from Oberlin nearly three weeks.

'79—Mrs. H. C. King read a paper Friday afternoon February 14, at the Women's Congregational Club of Cleveland and Vicinity. Mrs. King's subject was "The Economic Relation of Woman in the Civic World."

'80—Harvey W. Compton has moved from Toledo, Ohio, and has purchased a large farm near Ann Arbor, Michigan. Mr. Compton's address is Ann Arbor, Michigan, R. F. D. No. 3.

'80—Mr. F. T. Waters is superintendent of Instruction of the Industrial Missionary Association of Alabama. Mr. Waters served as president of the Farmers' Institute recently held at Beloit, Alabama.

'81-85 O. T. S.—Rev Robert S. Lindsay has accepted a call to the Congregational church at York, Nebraska, where he has been supplying for several months.

'81 O. T. S.—Rev. Thomas A. Humphreys has changed his work from Scranton, Pennsylvania to Taylor.

'82—Lewis H. Pounds is the new president of the Real Estate Exchange of Long Island. The new board of directors, representing some of the most important real estate interests of Kings, Queens, Nassau and Suffolk counties have undertaken to effect during the coming year, a general improvement along the lines of Long Island development, and to improve the conditions of Long Island real estate investments.

'84—Mrs. Anna J. Cooper, formerly principal of the M. Street high school, Washington, D. C., has accepted a position at Lincoln Institute,

Jefferson City, Missouri, as head of the department of classical languages.

'85—Rev. Harry Nyce recently received the degree of D. D. from Washash College.

'85—Rev. and Mrs. Charles N. Dubs, who have been taking leave of absence from their work in the mission at Changsha, China, left Oberlin, where they have been since September, Thursday morning, February 13. Mr. and Mrs. Dubs sail from San Francisco February 25.

'85—Mrs. Mary W. Mills addressed the Y. W. C. A. meeting Sunday evening, February 2, on the work among the Slavs of Cleveland.

'86—Rev. Benjamin H. Burtt recently received a call to the Congregational Church at Vermilion, South Dakota, which he declined, preferring to remain at his present field at Ludington, Michigan.

'90—Marjorie, the twelve year old daughter of Mr. Frank E. Doty and Mrs. Josephine Hegman Doty, died January 16, 1908, of scarlet fever.

'90 O. T. S.—The First Congregational Church of Oak Park, Illinois of which Dr. William E. Barton is pastor, has just celebrated its forty-fifth anniversary with appropriate addresses and festivities.

'90 O. T. S.—Rev. E. E. Braithwaite has been especially successful as pastor of the Congregational Church at Somerville, Massachusetts. The financial income of the church has been greatly increased and large additions have been made in the membership.

'90-'92—Rev. and Mrs. Warren H. Wilson, of Brooklyn, N. Y., will sail on February 6th, 1908 for a three-months' cruise of the Mediterranean countries especially Spain, Italy, Egypt and Palestine, returning by way of the British Isles. Mr. Wilson

who is now in his ninth year of service as minister of the Arlington Avenue Presbyterian Church, of Brooklyn has been taking lectures in the School of Political Science at Columbia University, and completed the course on January 31st, with an examination before the faculty and the presentation of a dissertation and was granted the degree of Doctor of Philosophy.

'91—Mrs. Mary B. Safford Campbell and son Kleber, have been guests of friends in Ohio. Mrs. Campbell's home is in Hopedale, Massachusetts.

'91—Miss Hattie A. Peek gave a piano recital January 29, in the Congregational Church of Flatbush, Brooklyn, N. Y.

'92-'97—Rev. and Mrs. Giles G. Brown left Oberlin Friday, February 14 for a visit with friends and relatives in Canada. Mr. Brown sails soon for Vaddukkoddai, Ceylon, where he has accepted the position of President of Jaffna College. Mrs. Brown will remain in this country until her strength fully returns.

'94—Mr. H. E. Giles attended the meeting in New York City of the committee which decides on the college entrance requirements in English. Mr. Giles is superintendent of the public schools in Hinsdale, Illinois.

'94—Rev. W. E. Stevens' address while in Oberlin is 115 East College Street.

'94—Charles McCandless' address has been changed from 35 Nassau Street to 60 Wall Street, New York City.

'95—Robert F. Massa is traveling in the South in the interests of a manufacturing firm of Chicago, Illinois. Mr. Massa's mail address is, 221 Ewing Street, Chicago, Illinois.

'95—Rev. John A. Hawley of Shelburne Falls, Massachusetts, has organized in the city what he calls a "men's forum" where men who are not attracted to the services of the church come, and where subjects both civic and religious, are discussed.

'95—"The Mammoth, a Newspaper That Was Large for Its Size" by Charles A. Brand, which appeared in the Congregationalist of February 1, is an historical sketch of a newspaper printed and edited by the writer of the article and his sister Mrs. Edith B. Hannah. The article has charm all its own and is enlivened with local color and has true historic value.

'96—Henry J. Haskell's address is 511 E. 47th Street, Kansas City, Missouri.

'97 Con—Mr. Harry W. Matlack has severed his connection with the Lyon and Healy firm of Battle Creek, Michigan, and is now organist in the Pilgrim Church of St. Louis, Missouri of which Rev. Charles S. Mills is pastor. Mr. Matlack is also connected with a firm manufacturing organs in St. Louis.

'97—Daniel H. V. Purnell is teaching at Wilberforce University, Xenia, Ohio.

'98—Miss Mable E. Todd is at Lima, Indiana, where she is Supervisor of Music in the schools.

'98—Dr. and Mrs. John E. Barnard have purchased a home at 171 Forest Street, Oberlin.

'99—Miss Clare Sylvester is teaching in the high school at Joliet, Illinois. Her address is Care Mr. T. A. Mason.

'99—John S. Scott has moved from Lansing, Michigan, and is now a resident of Minneapolis, Minnesota. His address is 100-102 3rd Avenue.

'00—O. T. S.—Rev Elisha A. King has just completed repairs in the

Sunday School room of the First Congregational Church of Sandusky, Ohio, of which he is pastor. The pipe organ in the audience room has been partially rebuilt and a stereopticon lantern has been purchased for the use of the pastor in the church work.

'00—Miss Mabel I. Hart is studying at Harvard University, her address being, 357 Harvard Street, Cambridge, Massachusetts.

'01—Born, To Mr. Mayo Metcalf and Mrs. Florence Jones Metcalf, November 19, 1907, a son, Henry Mason Metcalf. Mr. and Mrs. Metcalf have changed their address to Quartz, Montana.

'01—Mr. and Mrs. Claude H. Birdseye's address in Washington, D. C. is the Astrakin, Corner Curtis and P Streets.

'02—Rev Albert W. Monosmith has resigned as pastor of the Congregational Church at Cornwallis, Oregon.

'02—Ex-Con. Born—to Mr. Ellwyn C. Roberts and Mrs. Gertrude Oberlin Roberts, February 8, 1908, Akron Ohio, a son Oliver Oberlin Roberts.

'03—Miss Jean Miller with her sister will sail from New York City, June 9, on the steamer Kronprinzessin Cecilie, for a three months' trip thru France, Germany and Italy.

'03—Rev Ernest B. Allen has issued a booklet, "Who is My Neighbor" which contains a list of parishioners by districts and neighborhoods.

'04—H. C. Huntington has left the Lumber Insurance office in New York City, and has accepted a position with the same company in the Portland, Oregon office. Mr Huntington's address is 265 Washington Street, Portland, Oregon.

'04—Mr. and Mrs. Percy Hillis visited in Oberlin on their return from New York to the West.

'04—Miss Olive Sieben is teaching in the public schools of Billings, Montana. Miss Sieben's address is 505 N. 29th Street, Billings, Montana.

'04 O. C. M.—Miss Mabel Hale is teaching piano at Stephens College, Columbia, Missouri. Miss Hale is also doing concert work.

'05 O. C. M.—Miss Grace Cox has recently accepted a position as vocal teacher at Stephens College, Columbia, Missouri.

'05—Irving L. Grant's present address is 73 West Woodruff Avenue, Columbus, Ohio.

'05—Miss Julia G. Orvis, who has been a resident of Cleveland, has changed her address to 108 Delhi Street, Dubuque, Iowa.

'05—Mrs. Marion Bissell Webb substituted in the high school during the enforced absence of Miss Carter, who was among those who were quarantined on account of scarlet fever.

'06 O. C. M.—Miss Florence Beckwith is teaching piano and doing recital work at Stephens College, Columbia, Missouri.

'06—R. A. Tsanoff, who is taking graduate work at Cornell University in the Sage School of Philosophy, has changed his address to Box 1207, Cascadilla Place, Ithaca, New York.

'06—Samuel F. Marsh is spending the winter in the South at the advice of his physician and is assisting in mission work in the Rio Grande Valley. Mr. Marsh's address is Brownsville, Texas.

'06—A. G. Metzler has accepted a position in the collection department of the East Ohio Gas Company of Cleveland. Mr. Metzler has already begun work in his new position.

'07—Paul A. Greenamyre is teaching chemistry and physiology in the high school at La Crosse, Wisconsin.

'07—Guy Morrison in addition to his work as principal of the high school at Sharon, Pennsylvania, is captain of the Buhl basket ball team.

'07—Miss Mary Stone of Hillsdale, Michigan, was the guest of her friends at Baldwin Cottage, Saturday, and Sunday, February 15-16.

The Iowa State Normal School has the following members on the faculty who have been students at Oberlin: Robert Fullerton, head of the Normal department, Miss Nettie Vroom, vocal instructor, S. K. Tompkins, '01, professor of oratory and E. K. Chapman, '03, professor of physics.

FORMER STUDENTS.

Miss Grace Nash, who the past eighteen months has been studying piano in Berlin with Jonas, arrived in New York City, Saturday, February 15, on the steamer Baltie of the White Star line. Miss Nash spent several days in Oberlin with her cousins, Professor and Mrs. Edward Dickinson before continuing her journey to her home in Los Angeles, California.

Mrs. Louis Riee of Philadelphia, has been the guest of her mother, Mrs. Helen M. Riee in Oberlin during the month of February.

Necrology

FRANCIS LEE WILLIAMS, '58

Frances Augusta Lee Williams died at Three Oaks Way, Saratoga, California, February 1, 1908.

Mrs. Frances A. Lee Williams was born at Garrettsville, Ohio, February 28, 1838. After completing her preparatory work, Mrs. Williams entered Oberlin College and was graduated with the class of 1858. She was married at her home in Garrettsville, Ohio, December 31, 1861 to Rev. Edwin S. Williams, who survives her. Mrs. Williams was an able assistant to her husband in his various pastorates, and accompanied him to St. Helena, South Carolina, as a missionary among the Freedmen. Mrs. Williams during her residence in California was active in all church work, and was one of the heartiest supporters of the Northern California Indian Society. She also identified herself with the work of the Boys' Outing Farm, and gave liberally to its support.

WARREN FARINUS WALWORTH '63

Warren Farinus Walworth died at his home in Cleveland, Ohio, January 25, 1908.

Warren F. Walworth was born in Rodman, New York, August 21, 1838. He early moved with his family to Cleveland, Ohio. At the time of the Civil War he was a student in Oberlin College and enlisted. At the battle of Winchester, he was severely wounded and was honorably discharged from the service. He again entered Oberlin College and was graduated with the class of 1863. After a course in law at the Northern Ohio Law College, he practiced for a short time but in 1873 began his career as a manufacturer, in which he was very successful. He was one of the founders of the Union Saving and Loan Company and served as its president until he retired from active business a few years ago. He also organized the Walworth and Neville Manufacturing Company. Mr. Wal-

worth was one of the founders of the National Chautauqua movement and until his death was a trustee and the treasurer of the New York Chautauqua. He was a trustee of Wesleyan University and also of the general hospital in Cleveland. He was a man known for his benefactions and his gifts were many, though few knew the wide range of his generosity. Mr. Walworth was married January 31, 1868 to Miss Carrie A. Moses, who survives him.

ROBERT CHARLES MARTIN, '87

Robert Charles Martin died of consumption, December 15, 1907, in Kansas City, Missouri.

Robert Charles Martin was born at Hanover Court, Virginia. He studied in Oberlin College finishing his course in 1887. At the time of his death he was secretary in the office of the city engineer of Kansas City, but for

several years previous, he held the position of assistant prosecuting attorney for the county.

VINCENT TOTUSEK, '98

Vincent Totusek died January 4, 1908, at Silver Lake, Minnesota.

Vincent Totusek was born January 22, 1868, in Moravia, Europe. He came to the United States in 1870. After graduating from the Slavic department of the Theological Seminary with the class of 1898, Mr. Totusek began work among the Bohemians and Slavs in Begonia, Virginia where he labored nine years. In 1907 a call came to go to Stockdale, Pennsylvania, but he was unable to remain but a short time on account of ill health. Following the advice of physicians he went to Silver Lake, Minnesota, where he died, January 4. Mr. Totusek was married December 27, 1887 to Miss Josephine Hakl.

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OBERLIN *Business College*

Hon. A. R. Webber of Elyria, ex-congressman from this district was in Oberlin last Wednesday to deliver an address before the students of the Oberlin Business College. Judge Webber is an inspiring speaker and is very popular among the students of this school of which he is a director.

Cashier Ketchem of the Farmers Bank at Monroeville, O., and wife were callers at the Business College Monday. Mr. Ketchem completed his course here a few years ago.

Trell Messenger of Cleveland who took the business course last year was

in Oberlin, Monday and called at the college. He has an excellent position with a large manufacturing firm.

Mrs. A. A. F. Johnston of Oberlin College gave an address before the students and teachers of the Business College, Wednesday, February 26, upon "Algeria" which was greatly enjoyed by all.

Miss Louva Foster went to Conneaut last week to accept a position as stenographer for the Cleveland Gas and Electric Fixtures Co., to which she was recommended by President Henderson of the Business College.

College literature gladly sent on request.

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